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THE PSALMS AT WORK

THE
PSALMS AT WORK

BEING THE ENGLISH CHURCH PSALTER
WITH NOTES ON THE USE OF THE PSALMS

BY

CHARLES L. MARSON

Author of
"The Following of Christ"

NEW, ENLARGED, AND
REVISED EDITION

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TO

S. J. P.

WITH AN OLD FRIEND'S GRATEFUL LOVE

PREFACE

IN presenting a fourth edition of *The Psalms at Work*, like the former editions somewhat enlarged, the collector must own to some delay. Another author has stepped into the breach, and by a daring piece of free trade, has incorporated almost the whole of the second edition into a work of his own and cried it freely before the public. He was not aware of the third edition or he could have enjoyed more freely still his powers of digestion and assimilation. So far from repining at this treatment, the collector of *The Psalms at Work* begs to thank him for diffusing the idea so widely, and in the name of Bishop Alexander and Dr. Ker, who being dead cannot express their gratitude for a similar treatment, to assure him that both he and any other man is welcome to our labours, provided that he will so use them as to deepen men's awe and wonder at these marvels of David and their vast effect upon the human life. Perhaps it would not be extravagant to ask that he too should put into the common pot as freely as he has taken from it? *The Psalms at Work* was intended to start folk hunting for themselves and not merely to set them feasting or vending the venison which others have found. Nor is it quite enough to add no more than water

Preface

and a little thickening to the savoury meat already cooked. But these notes are not profound. They are in the nature of the case not original, and the collector, as he said at the first, has only gathered them in the highways, and tried to give them shortly, accurately and without homily or exclamation, in the hope that the text will gain to the user what it continues to gain to the annotator—a feeling that some great words are alive and cannot grow old or die; but build or level, quicken or destroy, spur or restrain, as with a living will and master the children of men. Such are the Psalms of David.

C. L. M.

HAMBRIDGE, TAUNTON.

THE FIRST DAY
MORNING PRAYER

Psalm i.

Beatus vir, qui non abiit, etc.

1 Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful.

2 But his delight is in the law of the Lord: and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the waterside: that will bring forth his fruit in due season.

4 His leaf also shall not

wither: and look, whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them: but they are like the chaff, which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgment: neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

Liturgical use.—Introit to Mass, first Sunday in Advent (e).¹

Latins.—Sunday Matins; Easter Day Matins; Martyrs and All Saints Matins.

Greeks.—Saturday Vespers.

This psalm is called by St. Basil the Great a short introduction to the whole book, an opinion adopted by the whole Church as shewn by the liturgical uses to which it has been put.

¹ (e) means in the first Prayer Book of Edward VI., 1549.

Among those who have written comments, meditations, and explanations of the Psalter, the following are among the most celebrated: Origen (third century), Eusebius Pamphilius, St. Athanasius, Apollinarius Laodicensis, St. Jerome, St. Augustine, St. Hilary of Poitiers, St. Chrysostom in fourth century, Theodore, Arnobius junior, and Cassiodorus (fifth century), St. Gregory Turonensis (sixth century), Bede (seventh century), to Albertus Magnus, Hugo of St. Victor, St. Bonaventura (thirteenth century), Luther, Melancthon, Zuinglius, and Card Bellarmine in later times.

The poet Phineas Fletcher, author of the *Purple Island* and *Vicar of Hilgay*, wrote a commentary upon this psalm called *The Way to Blessedness*, 1632. Ruskin thought that this and seven other psalms (viii., xii., xiv., xv., xix., xxiii., and xxiv.) sufficed for personal guidance.

Verse 1. Erasmus, in 1516, dedicated his commentary upon this psalm to Beatus Rhenanus, the corrector of Froben's press, a learned Alsatian critic and historian, whose character was described by the text.

Verse 2. This is one of St. Jerome's favourite texts. He may almost be said to have moulded his life upon it, so much is it woven into his writings. Robert Burton (1576-1639) quotes it as one of the cures of melancholy in his *Anatomy*, "that maze of remedies for a labyrinth of diseasements," as Lamb calls it. It is probably this verse which set the custom of night prayers in the monastic life, for St. Basil cites it in his *Shorter Rules*, as pointing to this practice. The learned and pious Bishop Beveridge (1636-1708) who refused to succeed the non-juror Ken published a sermon upon the same verse. He defended the old version of the psalms—the Prayer Book version—with such success that no serious attempt has been made since to change it for any other translation.

Verse 4. Archbishop Secker's remarks upon this verse, with an explanation from Kimchi the Jewish doctor, and from rabbins older than himself, "that even the idle talk of a good man ought to be regarded," inspired James Boswell to his task of recording so many reports of Dr. Johnson's conversation. The verse is thus the seed from which the greatest of all biographies grew.

The Prayer Book version of the psalms is taken from St. Jerome's translation (fourth century) which was used by the Church in France, introduced there by St. Gregory of Tours in the sixth century. It passed into England before St. Augustine, and was frequently Englished both in Anglo-Saxon and mediæval times. Tyndale and Coverdale's version based on these, was almost immediately revised by John Rogers (the first man burnt under Queen Mary), and again corrected by Archbishop Cranmer, and published by authority in 1541. Since that time it was revised by Bishop Guest, and its melodious roll has so endeared it to the Church that all attempts to revise the version have failed. In substance therefore, and often in detail, the version has been used for over a thousand years.

The Psalter is chanted through weekly by the Greek and Roman Churches, and monthly with us. But many pious people, such as St. Margaret of Scotland (tenth century), Nicholas Ferrar (1592-1637), and George Herbert (1593-1633), recited the whole Psalter daily. The great importance of the Psalter has been acknowledged in England from the first planting of the Faith. St. Gregory the Great (601) instructed St. Augustine that all under Church rule should sing psalms early and late. The Council of Cloves Hoo (747) classed psalmody with prayer and fasting. St. Dunstan's Canons (tenth century) ordered that sick men might use the Psalter instead

of fasting. Two hundred psalms, or the fine of a penny (a workman's day's pay), were equivalent for each fast day. In the earlier Church the working people knew the psalms so well that they were used to chant and hum them in field, house, and street, just as they now use the far inferior hymns.

Psalm ii.

Quare fremuerunt gentes?

1 Why do the heathen so furiously rage together: and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together: against the Lord, and against his Anointed.

3 Let us break their bonds asunder: and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath: and vex them in his sore displeasure.

6 "Yet have I set my King: upon my holy hill of Sion.

7 "I will preach the law, whereof the Lord hath said unto

me: Thou art my Son, this day have I begotten thee.

8 "Desire of me, and I shall give thee the heathen for thine inheritance: and the utmost parts of the earth for thy possession.

9 "Thou shalt bruise them with a rod of iron: and break them in pieces like a potter's vessel."

10 Be wise now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear: and rejoice unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way: if his wrath be kindled (yea, but a little) blessed are all they that put their trust in him.

Liturgical use.—Proper Psalm for Easter Morning.

Latins.—Sunday Matins; Christmas; Circumcision; Good Friday; Easter; Martyrs.

Greeks.—Saturday Vespers.

This has been from the earliest times a psalm of

good heart in hard times. When the Apostles St. Peter and St. John had drawn upon themselves the threats of Jewish persecution by their use of that miracle done on the lame man at the Beautiful Gate, they heartened the little Church (Acts v. 23-31) by chanting this psalm. It was sung by the Jews at the siege of Jerusalem. It inspired many martyrs. St. Athanasius in the fourth century used it as a trumpet call against the enemies of the Faith. It summoned the nations to the First Crusade in 1095. It was said in 1188, by Papal Order, for the liberation of Jerusalem. It was a favourite psalm of Savonarola in the fifteenth century, who used it on two great occasions: when the fear of the French invasion was upon Florence; and again in 1496, to rally the Republic when the plague, the Pisan War, the death of Piero Capponi, and the Imperial League seemed to overwhelm everything, when the people were "furiously raging in streets, houses, shops, and markets" against the preacher and his followers. Within one generation Luther found consolation in the belief that the gathering of hostile princes and "rage of our enemies is not aimed at us but at the Lord and His Christ." Erasmus wrote a meditation upon it. It was a constant source of comfort to pious persons in the distractions of the seventeenth century, and inspired the opponents of the triumphant Deism of the eighteenth century.

Verse 1. A favourite royalist text. The motto for one of Van Mildert's Boyle Lectures. This learned Bishop of Durham (1765-1836) was one of the founders of Durham University, and, while rector of St. Mary-le-Bow, traced the opposition of the heathen to the gospel from Pentecost to Constantine's time.

Verse 4. With these words Sir Thomas Browne (1605-1682) confutes the vulgar error that our Lord

never laughed, “nor need we be afraid to ascribe that unto the incarnate Son which sometimes is ascribed to the incarnate Father.”

Verse 6. It was the thought expressed in his sermon upon this text—the divine order of kings—that caused the good John Lake (1624–1689) to become a non-juror.

Verse 7. St. Paul uses this verse in his sermon at Antioch to illustrate his teaching that the Godhead of Christ was part of historical Jewish teaching. It is used on the same lines in the Epistle to the Hebrews, and consequently was a Catholic motto in the Arian, Socinian, and Deist Controversies. Although the words are usually applied to the birth of our Lord, yet they are also reported in an early Christian tradition to have been heard amid bright light at His baptism.

Verse 8. A famous verse in missionary annals. Bishop Smalbroke (1672–1749), the opponent of Whiston and Woolston, pleaded for the Society for Propagating the Gospel, from this verse. So did many others (*e.g.* Bishop Barrington of Durham, William Jackson of Oxford). Consequently many mission stations owe their life to this verse.

Verse 9. Not only used in the Revelation of St. John to the Church at Thyatira; of the child of the woman clothed with the sun; and of him who rode on the white horse; but a constant answer of Churchmen to those who asserted that the Faith had no political side to it, and of Puritans to those who doubted their right to govern the nations.

Verses 10–12. Baxter, preaching at Worcester Cathedral before the judges in 1654, wished “that each man present could, when he forgot Christ, see written on the wall, ‘Kiss the Son, lest He be angry, and thou perish,’ and on the tester of his bed, as often as he lay down in an unregenerate state.”

Verse 11. In 1750 Thomas Secker (1693–1768), then Bishop of Oxford and afterwards Archbishop of Canterbury, preached his celebrated earthquake sermon, which allayed the very serious panic caused by the earthquake in the March of that year, when thousands encamped in the parks. This was also the motto of Dr. Rennell's thanksgiving for the victory of the Nile, 1798.

Psalm iii.

A Psalm of David when he fled from Absalom his son.

Domine, quid multiplicati?.

1 Lord, how are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soul: "There is no help for him in his God."

3 But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me down and slept,

and rose up again: for the Lord sustained me.

6 I will not be afraid for ten thousands of the people: that have set themselves against me round about.

7 Up, Lord, and help me, O my God: for thou smitest all mine enemies upon the cheekbone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy blessing is upon thy people.

Liturgical use.—Second Mass, Easter Day (1549).

Latins.—Sunday Matins; Martyrs; Daily Morning Hymn in Monasteries.

Greeks.—Saturday Vespers.

By reason of the fury of the Norsemen, Archbishop Elphege and the Council of Haba (eleventh century) ordered that in all churches, every day and at each of the hours of prayer, the whole congregation should prostrate themselves and sing, *Domine quid multiplicati sunt.*

This was also one of the psalms appointed to be sung after the defeat of the Spanish Armada (1588), before the extent of the victory was fully realised, and when England was still nervous about those who had set themselves against her round about. It was one of the psalms of faith and comfort dwelt upon by Churchmen in the trying and tyrannical time between the fall of the Rump Parliament and the restoration of the king.

So far from poetry tiring me, because religious, I can read, and I can say it seriously, the homely version of the psalms in our Prayer Books, for an hour or two together sometimes, without sense of weariness (Charles Lamb to Bernard Barton).

Verse 1. In 1106 the unfortunate Emperor Henry VI. had been forced to abdicate, to resign all his possessions, and to withdraw from the Mass—"The Holy Child was born for all sinners, but for me alone it seems as if He had not been born." His very son revolted against him; and he did winter penance for the Pope, barefoot, in Aachen. He wrote a pathetic letter to Hugh of Clugny, his friend and godfather, saying how David's words had been realised in him: Lord, how are they increased that trouble me.

Verse 6. Bishop Bedell (1571-1642), who died from the hardships he endured in Ireland in the rebellion of 1641, comforted his fellow-prisoners with this verse.

Verse 8. The Gaelic incantation called St. Patrick's breastplate ends with the words of this verse.

Psalm iv.

To the chief Musician on Neginoth, A Psalm of David.

Cum invocarem.

I Hear me when I call, O | hast set me at liberty when I
God of my righteousness: thou | was in trouble; have mercy

upon me and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour: and have such pleasure in vanity, and seek after leasing?

3 Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness: and put your trust in the Lord.

6 There be many that say: "Who will shew us any good?"

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou hast put gladness in my heart: since the time that their corn, and wine, and oil increased.

9 I will lay me down in peace, and take my rest: for it is thou, Lord, only that makest me dwell in safety.

Liturgical use.—Introit for third Sunday in Advent (e).

Latius.—Compline and Easter Eve.

Greeks.—Saturday Vespers, and late Evensong.

This is the evening psalm of Christendom. A great body of devout and homiletic literature has gathered round this psalm, particularly among our people on the fourth and sixth verses. The Vulgate version of the former is, *Irascimini et nolite peccare: quæ dicitis in cordibus vestris, et in cubilibus vestris compungimini.* This was explained commonly as, Be wroth (with yourselves) and sin not (further); say in your hearts whatever you say; repent in your beds. The seventh verse is, *Signatum est super nos lumen vultus tui Domine.*—There is stamped on us the light of Thy countenance, O Lord. This verse was a text for Charlemagne in his struggle against images in churches. His *Capitulare* on the subject is almost a series of sermons, pleading against things which "dim instead of reveal the light of God's countenance."

Verse 8. St. Augustine, made glad by his conversion to the Catholic Faith, wished the Manichæans could

witness his delight as he read this psalm, and was glad at corn, wine, oil, and all such things, as they falsely thought to be Satan in solution, the works not of God, but of the devil.

Verse 9. St. Gregory Nazianzen tells a story of his sister, St. Gorgonia, when she was dying: Her father, marking her lips a little to move, put his ear near to (for his virtue and compassion made him bold and hardy), and, listening, he heard it was a verse of a psalm which she muttered, and such a verse as was most agreeable to such as were departing, and in her a testimony wherewith she left this life. And blessed be that person who yieldeth up his life with those words of hers, which were these: I will lay me down in peace and take my rest: for it is Thou, Lord, only that makest me dwell in safety. This psalm, used by Christians every evening of their lives, is naturally and beautifully used last in the evening of life.

Psalm v.

To the chief Musician upon Nehiloth, A Psalm of David.

Verba mea auribus.

1 Ponder my words, O Lord :
consider my meditation.

2 O hearken thou unto the
voice of my calling, my King,
and my God: for unto thee will
I make my prayer.

3 My voice shalt thou hear
betimes, O Lord: early in the
morning will I direct my prayer
unto thee, and will look up.

4 For thou art the God that
hast no pleasure in wicked-
ness: neither shall any evil
dwell with thee.

5 Such as be foolish shall
not stand in thy sight: for thou
hatest all them that work
vanity.

6 Thou shalt destroy them
that speak leasing: the Lord
will abhor both the bloodthirsty
and deceitful man.

7 But as for me, I will
come into thine house, even
upon the multitude of thy
mercy: and in thy fear will I
worship toward thy holy temple.

8 Lead me, O Lord, in thy

righteousness, because of mine enemies: make thy way plain before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickedness.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God; let them perish through their own imaginations: cast them out in the multitude of

their ungodliness; for they have rebelled against thee.

12 And let all them that put their trust in thee rejoice: they shall ever be giving of thanks, because thou defendest them; they that love thy Name shall be joyful in thee;

13 For thou, Lord, wilt give thy blessing unto the righteous: and with thy favourable kindness wilt thou defend him as with a shield.

Liturgical use.—Introit to Mass on fourth Sunday in Advent (e).

Latins.—Lauds on Mondays; Martyrs.

Greeks.—Saturday Vespers.

This psalm is the first in the book to come in the English Dirge for the Dead, 1545. This began with the invocation: In the Name of the Father, etc. Next were said Psalms cxvi., xli., and cxlvi. without *Gloria*. After some versicles and prayers came Psalms v., xxvii., and xlii., also without *Gloria*, but with the antiphon: I believe verily to see the goodness of the Lord in the land of the living. After this came three lessons (from Job x., St. John v., and 1 Cor. xv.). After this came three more psalms; Psalms xxx., Isaiah xxxviii. 10–20, and Psalm lxxi.; these had *Gloria* and the antiphon: I am the Resurrection and the Life. Certain Prayers and the Grace ended the Dirge, as in the Burial Office. There were many other Dirges even in England, but the psalms given here reappear in most of them. The very name Dirge is from the eighth verse of this psalm, *Dirige in conspectu tuo viam meam*, which is the usual antiphon in Choir Offices for the Dead.

Among other famous commentators upon this and

the two following psalms is Asterius, the fourth-century Arian philosopher; a Cappadocian whose learning St. Jerome so approved that he allowed him a place among Church writers. Unfortunately Asterius sacrificed to Cæsar in the Maximian persecution, and presumed very insolently upon the generous acknowledgment of his services.

Verse 7. St. Louis ix., the Saint-crusader, who died 25th August 1270, sang in the night the French hymn, *Nous irons en Jerusalem*, and when he woke at noon repeated this verse, the last words he ever spoke, dying shortly after on a bed of ashes.

The practice of singing the psalms antiphonally and adding the *Gloria* at the end of each one was introduced by St. Sylvester, Bishop of Rome (314–336) at the time of Constantine. A century later Cassian, a Bethlehem monk, records this habit with some dislike, and says that it is not to be found anywhere in the East. At first the Greek and Eastern Churches were content with one *Gloria* at the end of the last psalm, but gradually the newer distinctive Christian sense of the Psalter was felt to need some outward expression. *Gloria* declares the use of the psalm to be more than merely historical or literary, and rules out entirely any unchristian meanings of the letter.

EVENING PRAYER

Psalm vi.

To the chief Musician, on Neginoth upon Sheminith, A Psalm of David.

Domine, ne in furore.

<p>1 O Lord, rebuke me not in thine indignation: neither chasten me in thy displeasure.</p>		<p>Lord, for I am weak: O Lord, heal me, for my bones are vexed.</p>
<p>2 Have mercy upon me, O</p>		<p>3 My soul also is sore</p>

troubled : but, Lord, how long
wilt thou punish me ?

4 Turn thee, O Lord, and
deliver my soul : O save me for
thy mercy's sake.

5 For in death no man
remembereth thee : and who
will give thee thanks in the pit ?

6 I am weary of my groaning ;
every night wash I my bed :
and water my couch with my
tears.

7 My beauty is gone for

very trouble : and worn away
because of all mine enemies.

8 Away from me, all ye that
work vanity : for the Lord
hath heard the voice of my
weeping.

9 The Lord hath heard my
petition : the Lord will receive
my prayer.

10 All mine enemies shall be
confounded, and sore vexed :
they shall be turned back, and
put to shame suddenly.

Liturgical use.—First penitential psalm and there-
fore proper psalm for Ash Wednesday. Introit for
Ash Wednesday Mass (e).

Latins.—Sunday Matins, and Visitation of the
sick.

Greeks.—Saturday Vespers.

The penitential psalms are vi., xxxii., xxxviii., li.,
cii., cxxx., and cxliii.

The beautiful petition in our Litany, "Remember
not, Lord, our offences . . . for ever," was sung as an
antiphon before and after these psalms.

By these seven psalms has been expressed most of
the lamentation, mourning, woe, and humiliation of
the Church. Fast days and times of humiliation
have always been the fitting season for their use.
Each one was considered to be an antidote to one
of the seven deadly sins, this being *Contra Iram*, a
remedy for wrath, and it was recited by many
bearded lips in the ages of wrath, and is still used by
pious modern men against our tamerangers. St.
Ambrose, who loved simplicity, severity, and restraint
in poetry, had an especial love for this psalm. Henry
ii. sang it at his penance for the wrathful murder of
St. Thomas of Canterbury, walking barefoot in the

rain from St. Dunstan's Church to the scene of the martyrdom. Bishop Fisher, who had much delighted in the seven psalms and preached upon them, at length, before Princess Margaret, Henry VII.'s mother, was fortified and prepared for death by the same psalms. William Hunnis, Queen Elizabeth's chapel-master, turned them into metre under the title of "Seven Sobs of a Sorrowful Soul for Sin."

This was the favourite psalm of Catharine de Medici, wife of Henry II. of France, the authoress of St. Bartholomew, who in Elizabeth's time tried to hold the balance of power in France, playing each party against the rest in the interests of law and moderation, and being in turn detested by each.

St. Gregory of Nyssa (fourth century), brother to St. Basil the Great, divided the psalms into five books. His theory was that these five books represent different stages of spiritual learning. The whole treatise is concluded by a meditation upon this psalm, which seems to have been his favourite.

Among the other commentators upon this psalm are Anastasius of Sinai, a recluse of the seventh century; and the poet, soldier, and divine, John Donne (1573-1631).

Verse 1. *Domine ne in furore tuo arguas me* is the motto King Edward III. chose for the florins of 1344. He was then in great commercial difficulties.

Verses 2 and 3 are inserted in the pathetic journal of Jane Welsh Carlyle (1855), at a time when she was so ill and unhappy that "sleep has come to look to me the highest virtue and the greatest happiness."

Verse 4. Calvin's usual expression when he was in any trouble of mind.

Verse 5. A verse often used to deepen men's horror of hell: but St. Cyprian gave it a pleasanter turn when he made it a basis for re-admitting the lapsed to Communion against protests of the Novatian

Puritans. St. Boniface, Wilfrid of Crediton (680-755), also uses it in his circular letter to the English asking for help in the work of evangelising Germany, reminding them that help should be sent while it is day. The letter was well responded to, and this verse can thus claim to have effected much of our eighth-century missionary work.

Psalm vii.

Shiggaion of David, which he sang unto the Lord, concerning the words of Cush the Benjamite.

Domine, Deus meus.

1 O Lord my God, in thee have I put my trust: save me from all them that persecute me, and deliver me;

2 Lest he devour my soul, like a lion, and tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any such thing: or if there be any wickedness in my hands;

4 If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cause is mine enemy;

5 Then let mine enemy persecute my soul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thyself, because of the indignation of mine enemies: arise up for me

in the judgment that thou hast commanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift up thyself again.

8 The Lord shall judge the people; give sentence with me, O Lord: according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end: but guide thou the just.

10 For the righteous God: trieth the very hearts and reins.

11 My help cometh of God: who preserveth them that are true of heart.

12 God is a righteous Judge, strong, and patient: and God is provoked every day.

13 If a man will not turn, he will whet his sword: he hath

bent his bow, and made it ready.

14 He hath prepared for him the instruments of death: he ordaineth his arrows against the persecutors.

15 Behold, he travaileth with mischief: he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and

digged up a pit: and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head: and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness: and I will praise the Name of the Lord most High.

Liturgical use.—No special use other than in the monthly order.

Latins.—Matins on Sunday.

Greeks.—Saturday at Vespers.

Except for St. Basil the Great's commentary, this psalm has met with comparatively little attention among the greatest Christian writers. Even celebrated sermons upon it are rare, except perhaps upon the ninth verse, which was a text used by Hall Bishop of Chester in his fasting sermon on the plague, 1666, and by Dr. Cooper's on the American rebellion, 1776. Jewel and Beveridge have also sermons on the eleventh verse. But it was a favourite psalm among the Fifth Monarchy men. Sir Harry Vane (1613–1662) uses it in his *Valley of Jehosophat*, to support the belief in an immediate advent of Christ and His Monarchy.

Verses 3 and 4. St. Ambrose comments on these verses as the chief Old Testament example of the spirit of patience, expressed in a way that both foresees and anticipates the New Testament teaching. He also says that any one with his five wits ought to blush if he does not end his day with psalmody, for even the tiniest birds mark the coming both of night and day with holy devoutness and sweet song.

Verse 12. *Deus iudex iustus fortis patiens* is the motto

chosen by Edward the Black Prince for the coins of 1362.

Verse 16. This is Capgrave's commentary upon the fate of King Richard II.

Psalm viii.

To the chief Musician upon Gittith, A Psalm of David.

Domine, Dominus noster.

1 O Lord our Governor, how excellent is thy Name in all the world: thou that hast set thy glory above the heavens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy, and the avenger.

3 For I will consider thy heavens, even the works of thy fingers: the moon and the stars, which thou hast ordained.

4 What is man, that thou art mindful of him: and the son of man, that thou visitest him?

5 Thou madest him lower than the angels: to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet;

7 All sheep and oxen: yea, and the beasts of the field;

8 The fowls of the air, and the fishes of the sea: and whatsoever walketh through the paths of the seas.

9 O Lord our Governor: how excellent is thy Name in all the world!

Liturgical use.—First psalm for Ascension Day at Matins. Introit for second Mass on Christmas morning (e).

Latins.—Ascension Day; Adult Baptism; Martyrs; Our Lady; All Saints and Trinity-tide.

Greeks.—Saturday evening.

St. Paul uses this whole psalm in his great resurrection passage (1 Cor. xv.), the lesson which has been read at the burial of our fathers since 1549, and before then in the Dirges, and which will probably be read

over ourselves. This passage was such a favourite of Bishop Ken's (1637-1711) that his Greek Testament opens to this day at this place; and Bishop Berkeley (1685-1753) was discoursing upon it to his family, in Oxford, when he died. Thomas Fuller (1608-1661) calls this psalm a nocturnal, and says of it: "When I cannot sleep, may I with this psalmist entertain my waking with good thoughts! Not to use them as opium, to invite my corrupt nature to slumber, but to bolt out bad thoughts, which otherwise would possess my soul."

Verse 2. Quoted by Christ against the Pharisees in defence of the little children. This verse also secured to St. Martin of Tours the election to that bishopric. Bishop Defensor despised the saint for his mean and unkempt appearance. At the Mass the sub-deacon came in late, and could not find the Epistle book, and so opened a Psalter and read the psalm. At the words, "Still the enemy and avenger" (*Defensorem*), the people all shouted together and regarded the words as an augury from heaven, and forthwith they elected Martin to the vacant see. This verse also accounts for that form of exorcism which endured for many ages, and which cast out devils by the cries of little children. Marcion, the heretic, explains that new-born infants utter the seven Greek vowels, a, e, ē, i, o, u, ō, which signify the seven heavens and consequently put demons to flight.

Verse 5 is quoted by the writer of the Hebrews in defence of our Lord's superiority to the angels (Heb. ii. 6-9). *Gloria et honore eum coronasti Domine.* Philip Howard, Lord Arundel inscribed these words on the mantelpiece in his dungeon, June 1587. He added: *In memoria aeterna erit iustus.* He died in 1597, having been kept a prisoner in the Tower for his zeal in the Roman Catholic cause.

Verse 6. The motto of the Butchers' Company is, Omnia subiecisti sub pedibus, oves et boves.

THE SECOND DAY
MORNING PRAYER

Psalm ix.

To the chief Musician, upon Muth-labben, A Psalm of David.

Confitebor tibi.

1 I will give thanks unto thee, O Lord, with my whole heart: I will speak of all thy marvellous works.

2 I will be glad and rejoice in thee: yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back: they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause: thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly: thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end: even as the cities which thou hast destroyed; their memorial is perished with them.

7 But the Lord shall endure for ever: he hath also prepared his seat for judgment.

8 For he shall judge the

world in righteousness: and minister true judgment unto the people.

9 The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

10 And they that know thy Name will put their trust in thee: for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For, when he maketh inquisition for blood, he remembereth them: and forgetteth not the complaint of the poor.

13 "Have mercy upon me, O Lord; consider the trouble which I suffer of them that hate me: thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will rejoice in thy salvation."

15 The heathen are sunk down in the pit that they made : in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgment : the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell : and all the people that forget God.

18 For the poor shall not always be forgotten : the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand : let the heathen be judged in thy sight.

20 Put them in fear, O Lord : that the heathen may know themselves to be but men.

Latins.—Sunday Matins.

Greeks.—Sunday morning.

This and the next psalm are united in the Septuagint and Vulgate, which causes the confusion of two numberings. This is the first of the alphabetical psalms (though very imperfect). The others are xxv., xxxiv., xxxviii., cxi., cxii., cxix., and cxlv.

The proper psalms, for King Charles the Martyr at Matins, are ix., x., and xi. on 30th January.

Verse 5. In one of St. Anthony's sermons there is a tale of how a huge phantom came and complained that he, the devil, was abused overmuch by monks, and unjustly, for that Christ had made him weak, rebuked and destroyed him, that "his name was put out," for the whole world was being filled with gospel. St. Anthony agreed that the devil had spoken the truth for once, and told his hearers that unless we co-operate with the devil, he has no real power over us, and that many so-called struggles with the devil are but our own disorders.

Verse 10. Dante quotes this verse to St. James in Paradise, and it is also the foundation of many ancient Collects.

Verse 11. De Bérulle (1575–1629) was stirred up by this verse to found the Oratorian Order. He was a native of Champagne, almoner to Henry iv. of

France, and a cardinal. He brought Henrietta Maria to England for her marriage with King Charles I.

Verse 12. Bishop Laud quoted this verse upon the scaffold on Tower Hill, 10th January 1644. He read his speech with unfaltering voice, clear eye, and face so ruddy that his enemies falsely declared that he had painted it, so as to shew no fear. "He pluckt down Puritans and Property," says Fuller, "to build up Paul's and Privilege." He was a martyr to his grand sense of the equality of men before the law.

Psalm x.

Ut quid, Domine?

1 Why standest thou so far off, O Lord: and hidest thy face in the needful time of trouble?

2 The ungodly for his own lust doth persecute the poor: let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own heart's desire: and speaketh good of the covetous, whom God abhorreth.

4 The ungodly is so proud, that he careth not for God: neither is God in all his thoughts.

5 His ways are always grievous: thy judgments are far above out of his sight, and therefore defieth he all his enemies

6 For he hath said in his heart, "Tush, I shall never be cast down: there shall no harm happen unto me."

7 His mouth is full of cursing, deceit, and fraud: under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets: and privily in his lurking dens doth he murder the innocent; his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion lurketh he in his den: that he may ravish the poor.

10 He doth ravish the poor: when he getteth him into his net.

11 He falleth down, and

humbleth himself: that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, "Tush, God hath forgotten: he hideth away his face, and he will never see it."

13 Arise, O Lord God, and lift up thine hand: forget not the poor.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, "Tush, thou God carest not for it."

15 Surely thou hast seen it: for thou beholdest ungodliness and wrong.

16 That thou mayest take

the matter into thine hand: the poor committeth himself unto thee; for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious: take away his ungodliness, and thou shalt find none.

18 The Lord is King for ever and ever: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor: thou preparest their heart, and thine ear hearkeneth thereto;

20 To help the fatherless and poor unto their right: that the man of the earth be no more exalted against them.

Latins.—Part of Psalm ix., Matins on Sunday.

Greeks.—Sunday morning.

The Medieval Psalters were of two kinds, the liturgical arranged as service books, with antiphons, prayers, canticles, calendar, Creed, Litany, and other passages, and the non-liturgical or private Psalter. The former contained these extra canticles—*Confitebor tibi* (Isa. xii. 1–6), *Ego dixi* (Isa. xxxviii. 10–20), *Exultavit* (1 Sam. ii. 1–10), *Cantemus Domino* (Ex. xv. 1–19), *Domine audivi* (Hab. iii. 2–19), *Audite cæli* (Deut. xxxii. 1–43), and sometimes also hymns were added. Thus the Psalter was a complete book of private devotion. It was divided into eight sections or nocturns, that being the number of blessedness:—(1) Ps. i.–xxvi.; (2) xxvii.–xxxviii.; (3) xxxix.–lii.; (4) liii.–lxviii.; (5) lxix.–lxxx.; (6) lxxxi.–xcvii.; (7) xcviii.–cix.; (8) cx.–cl. This was one nocturn for each day of the week and one section

spread over the week. The initial letter is larger in the illuminated MSS. of the opening psalm of each part. The oldest English Psalter is of the seventh century (B. Mus. MS. Vesp. A. 1).

When the Reformation denied to the people the use of Latin, the Psalter was a great miss. It had been rendered easy by the interlinear English, and was not by any means a sealed book to the laity. The loss of the Psalter meant the loss of all private devotion, and the people became secularised. To remedy this, and to counteract the popular ballads, the dance songs of the people, metrical psalms were put forth on all sides. Coverdale's ghostly psalms (1540), Sterndale's nineteen psalms in the metre of "Chevy Chase" (1550), Sir Philip Sidney, Queen Elizabeth, and others all tried their hands at what were called Beza's ballets or Geneva gigs.

Verse 20. This verse inspired the great St. Hugh, Bishop of Lincoln, to defy Jordan of the Tower, who had wronged two young orphans, and with many retainers threatened violence to all who opposed him.

Psalm xi.

To the chief Musician, A Psalm of David.

In Domino confido.

1 In the Lord put I my trust :
how say ye then to my soul,
that she should flee as a bird
unto the hill?

2 For lo, the ungodly bend
their bow, and make ready their
arrows within the quiver : that
they may privily shoot at them
which are true of heart.

3 For the foundations will be
cast down : and what hath the
righteous done?

4 The Lord is in his holy
temple : the Lord's seat is in
heaven.

5 His eyes consider the poor :
and his eyelids try the children
of men.

6 The Lord alloweth the righteous : but the ungodly, and him that delighteth in wickedness doth his soul abhor.

7 Upon the ungodly he shall rain snares, fire, and brimstone, storm and tempest : this shall be their portion to drink.

8 For the righteous Lord loveth righteousness : his countenance will behold the thing that is just.

Liturgical use.—Introit to Mass of St. John the Evangelist (e). Matins of King Charles with ix. and x.

Latins.—Sunday Matins ; Matins of Martyrs.

Greeks.—Sunday morning.

This was regarded as a psalm to be sung against heretics. This is probably why Mary Queen of Scots recited it at her execution.

Verse 8. Charles the Bad, King of Navarre, preached a lay-sermon to the Parisians from this text in 1357, after Poitiers. He stood on a kind of platform outside St. Germain's Abbey, and spoke eloquently of the woes and wrongs of France and of his desire to right them. The audience wept. He thus crept into the hearts of the men of Paris, who, under Marcel, favoured him in the Civil War which followed. The same verse appears in one of President Lincoln's anti-slavery manifestos. Indeed this psalm and the next helped forward not a little the anti-slavery movement in America.

EVENING PRAYER

Psalm xii.

To the chief Musician upon Sheminith, A Psalm of David.

Salvum me fac.

1 Help me, Lord, for there is not one godly man left : for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbour : they do but flatter with their lips, and dissemble in their double heart.

3 The Lord shall root out all deceitful lips : and the tongue that speaketh proud things ;

4 Which have said, " With our tongue will we prevail : we are they that ought to speak, who is lord over us ? "

5 Now for the comfortless troubles' sake of the needy : and because of the deep sighing of the poor,

6 " I will up," saith the Lord : " and will help every one from

him that swelleth against him, and will set him at rest."

7 The words of the Lord are pure words : even as the silver, which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord : thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side : when they are exalted, the children of men are put to rebuke.

Latins.—Sunday Matins.

Greeks.—Sunday morning.

This is the psalm used by the modern Jews at circumcision.

There is an interesting old picture of this psalm to be found in the Utrecht Eadwine and Harley Psalters. A number of maimed and ragged men are singing it, and the angels with them. Christ is coming out of heaven with a long crossed spear, which he presents to St. Michael. He falls upon a jeering and armed crowd of knights, who are standing idle, while some labourers grind a mill. At a forge the words of the Lord are being tried, and the ungodly are also going round and round in a profitless circle (*in circuitu*).

St. Thomas à Kempis was so fond of the Choir Offices that he was always the first to come to the choir and the last to leave it. While the psalms were being chaunted, he made a special practice of standing very upright, often on tiptoe, with his eyes towards heaven. He never leant against the pillars or walls or supported himself in any way. He hated to see any one inattentive at this time. His own prayer is expressive of his actions in the matter. " When I am dull and lazy, during the recital of the Divine Office,

rouse me by David's words inspired by the Holy Ghost, sung to the music of psaltery and harp, and disclose to me the manna which underlies the dry letter of the words and the precious spices which are stored in a casket of small account. Many secret things, rightly hidden from the lazy and inattentive, are plainly to be seen by him who prays devoutly and meditates thoughtfully. If at Matins I am lazy, pluck me smartly by the ear, that I may lose no time in waking to hear what the Lord would say to me in the Holy Scripture which is being read, and in the hymns and canticles which are being sung; that so my heart may be lifted up to my God in heaven, and I may forget those things which are being done on earth."

Psalm xiii.

To the chief Musician, A Psalm of David.

Usque quo, Domine?

1 How long wilt thou forget me, O Lord, for ever : how long wilt thou hide thy face from me?

2 How long shall I seek counsel in my soul, and be so vexed in my heart : how long shall mine enemies triumph over me?

3 Consider, and hear me, O Lord, my God : lighten mine eyes, that I sleep not in death.

4 Lest mine enemy say, "I

have prevailed against him" : for if I be cast down, they that trouble me will rejoice at it.

5 But my trust is in thy mercy : and my heart is joyful in thy salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me : yea, I will praise the Name of the Lord most Highest.

Liturgical use.—Introit for first Sunday after Epiphany (e).

Latins.—Sunday at Matins.

Greeks.—Late evensong in Lent.

A commendatory psalm for the dying.

Calvin's last words. His friend Beza thus writes of him: "In spite of his manifold afflictions he uttered no syllable save what was worthy of a Christian, but just raised his eyes to heaven and said, *Usque quo, Domine?* And even this was in his mouth but a mark of the sorrow he felt for the calamities of his brethren rather than for any of his own."

Verse 3. St. Gregory of Decapolis tells a story of a noble Saracen who beheld the Lamb of God in a vision, and thereupon sought out the Christians to learn their Way. He was christened and abode for three years at Decapolis, where he learnt the whole Psalter by heart. He then returned to his own people and publicly professed his faith. He was heard with fury, then thrown out of the house, and finally stoned to death. He repeated the psalms *In te Domine Speravi* (xxxii.), *Miserere* (li.), and died at last with the words upon his lips, "Lighten mine eyes."

Among other seemingly harmless devotions, before the Reformation, were "Barnard's Verses." These, though apparently not by St. Bernard, were much objected to by the Reformers and Cranmer. Marshall and others speak of them with contempt. They began, *Illumina oculos meos.*

Disraeli was asked to name the poet of the English people, and immediately answered "David." The great influence of the psalms in England is probably owing to our rule of reciting the Psalter monthly. The psalms do not always come appropriately for the season or hour, but they are more widely known and consequently effect more. Charlemagne, who was in many other ways of close spiritual kin with our people, was like us in his great veneration for the Psalter. When his campaigns were arranged (as in 799 A.D.), he had the whole Psalter intoned three times through, to invoke God's blessing upon his arms.

Psalm xiv.

To the chief Musician, A Psalm of David.

Dixit insipientes.

1 The fool hath said in his heart : "There is no God."

2 They are corrupt, and become abominable in their doings : there is none that doeth good, no not one.

3 The Lord looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues have they deceived : the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness : their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known : there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief : eating up my people as it were bread, and call not upon the Lord ?

9 There were they brought in great fear, even where no fear was : for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor : because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion ? When the Lord turneth the captivity of his people : then shall Jacob rejoice, and Israel shall be glad.

Latins.—Sunday Matins.

Greeks.—Sunday morning.

A psalm which has greatly exercised the critics. It is the Jehovist form of Elohist, Psalm liii. By some St. Paul is said to have composed it (in Rom. iii. 10, etc.); but yet it is found in some MSS. of LXX., Vulgate, Arabian, Syrian, and Coptic Psalters. The word for fool here is *nabal*, which means outworn, or decayed. It is one of the four Hebrew words so translated;

the others mean one easily persuaded, one languid through fat, and one twisted out of all sense by panic.

This psalm was one of Queen Elizabeth's delights, probably it expressed her view of the stormy and ungodly age in which she lived, with promise of better things to come. She turned it into verses, beginning, "Fooles, that true fayth yet never had," and ending with "Prayse to God." As this was printed in 1578 it is easy to see that she meant, by her version of the sixth verse, her Romish enemies.

"How can that cruell sort be good,
Of God's dere folcke whych sucke the blood?"

Bacon quotes this psalm in his essay "Of Atheism," in the sense that the fool "rather saith it by rote to himselfe as he that would have, then that he can thoroughly beleeve it, or be persuaded of it."—So the *Meditationes Sacrae* on the same subject.

There has probably never been in England so fierce and widespread an outburst of atheism as that which was bred in the anti-Puritan reaction of the Restoration time, and which was the natural outcome of the distracted state of religion. Many of the greatest scholars of the time chose this psalm as the motto for their assaults upon this position. Among these was brave Thomas Tenison (1636–1715), who served the people in the plague, attended Monmouth on the scaffold, confuted Hobbes, was one of the Seven Bishops in the Tower, who as Archbishop did justice, and who was one of the founders of the S.P.G. Others were Robert South (1634–1716), the public orator of Oxford, a wise and modest wit; Charles Leslie (1650–1722), the non-juror opponent of the Whig bishops and of Defoe, and the chaplain of James Stuart; Richard Bentley (1662–1742), the great classical scholar

and critic, afterwards the Master of Trinity College, Cambridge, who in 1692 delivered the Boyle Lectures on this psalm on the confutation of atheism. Samuel Scattergood (1646–1696) and William Talbot (ob. 1730), Bishop of Durham, wrote from the same. So did Thomas Brett (1667–1743), the non-juring bishop; S. Chandler (1693–1766), the Presbyterian writer; Lewis Atterbury (ob. 1693), father of Pope's Jacobite friend Bishop Atterbury; and a host of lesser men of the same period pleaded the same cause.

Verse 11. The captivity of Sion was the phrase used by the persecuted English Churchmen during the outlawry of the Liturgy by Cromwell. John Evelyn went to church on Christmas Day 1652, and wrote: "No more notice taken of Christmas Day in churches. I went to London, where Dr. Wild preach'd the funeral sermon of Preaching, this being the last day, after which Cromwell's Proclamation was to take place, that none of the Church of England should dare either to preach or administer Sacraments, teache schoole, etc., on paine of imprisonment or exile. So this was the mournfullest day that in my life I had seene, or the Church of England herselfe since the Reformation; to the greate rejoicing both of Papist and Presbyter. So pathetic was his discourse, that it drew many teares from the auditory. Myself, wife, and some of our family receiv'd the Communion; God make me thankfull, who hath hitherto provided for us the food of our soules as well as bodies! The Lord Jesus pity our distress'd Church, and bring back the Captivity of Sion!"

THE THIRD DAY
MORNING PRAYER

Psalm xv.

A Psalm of David.

Domine, quis habitabit ?

1 Lord, who shall dwell in thy tabernacle : or who shall rest upon thy holy hill ?

2 Even he, that leadeth an uncorrupt life : and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour : and hath not slandered his neighbour.

4 He that setteth not by him-

self, but is lowly in his own eyes : and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not : though it were to his own hindrance.

6 He that hath not given his money upon usury : nor taken reward against the innocent.

7 Whoso doeth these things : shall never fall.

Liturgical use. — Introit to third Sunday after Epiphany (e); Ascension-day morning.

Latins. — Sunday Matins; Easter Eve; Matins of Martyrs; Michaelmas; All Saints, etc.

Greeks. — Sunday morning.

Called the gentleman's psalm, as describing that character. St. Basil the Great wrote a graphic treatise upon it, a homily against usurers which gives a lively picture of the social life of the fourth century, and the vigorous way in which the Church interfered in that life. From this can be seen the importance of this psalm in the long battle of the Church against usury. The Council of Cealchythe, 785 A.D., which in King Offa's reign forbade interest in England, cites this psalm and St. Augustine's comment upon it. The same passage is referred to by every writer upon the subject down to the time of Jeremy Bentham, when the protest against usury practically ceased, and

the imperial civilisation begins again which Renan accused the Church of putting back for a thousand years. The whole question is treated in the lectures of George Downam (ob. 1653), the Cambridge Professor of Logic, Chaplain to James I. and Bishop of Derry. One of the last books which Erasmus wrote was a Commentary upon this psalm (1536). This was written at Basle after the murder of his friends Fisher and More, and was called of the Purity of the Christian Church, and is more allegorical and mystic than most of the works of that writer. Three years before he had written an exposition of the twenty-third psalm at the request of the good Thomas Bulleyn (father of Anne), to whom the work was dedicated. The great wit and scholar thus returned at the last to draw comfort and counsel from the Psalter.

Psalm xvi.

Michtam of David (or a Golden Psalm of David).

Conserva me, Domine.

1 Preserve me, O God: for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord: "Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the saints, that are in the earth: and upon such as excel in virtue."

4 But they that run after another god: shall have great trouble.

5 Their drink-offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins also chasten me in the night-season.

9 I have set God always before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced:

my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell: neither shalt thou suffer thy Holy One to see corruption.

12 Thou shalt shew me the path of life; in thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.

Liturgical use.—Introit for first Mass, Easter Day (e).

Latins.—Sunday Matins; Many Martyrs; Visitation of sick.

Greeks.—Sunday morning.

Pico della Mirandola (1463–1494), one of the brightest of the scholars of the Revival of Letters in Italy, who was held in great reverence by the Oxford Reformers of 1498, wrote a commentary on this psalm, which is full of the hope, unworldliness, and joy of that new young time. Sir Thomas More translated it into English. This was the psalm chaunted by Hugh M'Kail, a Genevan rebel minister who endured the torture of the boot in the time of Claverhouse. Thomas Dale (1797–1870), Dean of Rochester and translator of Sophocles, wrote of this as the Golden Psalm.

Versé. 7. The Beauchamp family have for their motto, *Fortuna mea in bello campo*, which seems to be connected with this verse. But the Vulgate version is *funes ceciderunt mihi in præclaris*.

In 1464 poor King Henry VI. was committed to the Tower by the Yorkists and shewn in his desolation and mental weakness to visitors. When asked to justify his “usurpation,” he would still answer with dignity that his grandfather and his father had worn the crown in peace, and himself for forty years, receiving the homage of all England: so I may say “the lot is fallen unto me in a fair ground, yea, I have a goodly heritage and my help cometh of God who preserveth them that are true of heart.”

Verses 9 and 10. When St. Oswald, Archbishop of

York (ob. 992), was a boy at a Benedictine school his studies were much interrupted by a vision of a glorious form, who was in reality but the Prince of Darkness, and whose hatred of learning and science is so often manifested under the mantle of religion. The boy at last made the holy sign, chaunted these two verses, overcame the temptation to false vision and idleness, and grew up learned, saintly, and an ornament to his Church and nation, the second saint of his name.

Verses 10 and 11. St. Paul (Acts xiii.), preaching at Antioch in Pisidia, cites this verse as part of the testimony of David to the Resurrection.

The Septuagint, Vulgate, and English versions differ so radically with the Hebrew (which contains here no thought of any future life) that not a few scholars have accused the Jews of wilfully corrupting the Hebrew text. Dr. Benjamin Kennicott (1718–1783), the Radcliffe Librarian of Oxford and expert upon Hebrew manuscripts, held strongly that this was the case. Dr. Prideaux (1648–1724), the Orientalist, held the same. But these opinions are not endorsed by modern scholars; the controversies are hushed, and the boundless hopes of the psalm as it stands are allowed to be those of the Christian and not of the Jewish Church.

Psalm xvii.

A Prayer of David.

Exaudi, Domine.

<p>1 Hear the right, O Lord, consider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.</p>	<p>2 Let my sentence come forth from my presence; and let thine</p>	<p>eyes look upon the thing that is equal.</p> <p>3 Thou hast proved and visited mine heart in the night-season; thou hast tried me, and shalt find no wickedness in me: for I</p>
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utterly purposed that my mouth shall not offend.

4 Because of men's works, that are done against the words of thy lips : I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths : that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me : incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving-kindness, thou art the Saviour of them which put their trust in thee : from such as resist thy right hand.

8 Keep me as the apple of an eye : hide me under the shadow of thy wings.

9 From the ungodly that trouble me : mine enemies compass me round about to take away my soul.

10 They are inclosed in their

own fat : and their mouth speaketh proud things.

11 They lie waiting in our way on every side : turning their eyes down to the ground ;

12 Like as a lion that is greedy of his prey : and as it were a lion's whelp, lurking in secret places.

13 Up, Lord, disappoint him, and cast him down : deliver my soul from the ungodly, which is a sword of thine ;

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world : which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire : and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness : and when I awake up after thy likeness, I shall be satisfied with it.

Latins.—Sunday Matins.

Greeks.—Sunday morning ; Saturdays in Lent, noontide.

This is the psalm, says St. Jerome, to which the Church betakes herself when her enemies begin to persecute her. The desires of those enemies (all granted) being far outweighed by her power to behold God's presence, which (says Walafridus Strabus, the old monk of St. Gall, in the ninth century) she would

never be able to behold at all, unless she were first made graciously righteous.

Verse 5. This verse came as a message to William Ewart Gladstone when he introduced his Home Rule Bill to Parliament.

Verse 7. Captain Allen Gardiner left England in 1850 on a mission to Patagonia. After a year's gallant effort he and his five companions were starved to death at Spanish Harbour, and this verse was in his mind as he made his last entry in his diary. "Great and marvellous are the loving-kindnesses of my gracious God unto me. He has preserved me hitherto, and for four days, although without any bodily food, without any feeling of hunger and thirst."

Verse 8. *Custodi me ut pupillum oculi*, the motto of Pope Anastasius iv. (1153). He was one of the opponents of Frederick Barbarossa, and was elected at the death of St. Bernard, whose last entreaties for reform he inherited, but did not survive to execute, even if he had been made of the stern stuff that was required for that purpose. The motto points rather to a devout and retiring character.

Verse. 16. A favourite quotation of St. Bonaventura (1221-1274), the Seraphic doctor, and most learned of the early Franciscans. As a boy when sick he was cured by St. Francis himself. "In him Adam seemed not to have sinned." He might have been Pope after Clement iv. but refused. St. Thomas Aquinas was profoundly influenced by this verse. He was once asked for a sight of the books whence his deep learning was derived, and shewed a crucifix; hence he, not inappropriately, is known to us chiefly in his hymn, "In the Lord's Atoning Grief."

The verse has been a great favourite with many modern writers, among whom may be mentioned Henry More the Platonist and John Howe, Cromwell's chaplain, Joseph Milner, Charles Simeon,

Archbishop Tait, and Julius Hare. Of the last, who died on 6th May 1855, Dr. Whewell writes that he had such a special delight, that he thanked warmly those who read it to him on his death-bed. "With these sounds of glory ringing in his ears, he fell into that sleep from which he was to awake in the likeness of Christ." So Tennyson's shepherd at Freshwater, when asked if he knew anything of the good Shepherd, replied: "Fourscore years He has known me, and it is well I should know something of Him. Here I behold His face in righteousness, and when I wake up after His likeness, I shall be satisfied."

EVENING PRAYER

Psalm xviii.

To the chief Musician, A Psalm of David, the servant of the Lord, who spake unto the Lord the words of this song in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

Diligam te, Domine.

1 I will love thee, O Lord, my strength; the Lord is my stony rock, and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrows of death compassed me: and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me: the snares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So shall he hear my voice out of his holy temple: and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked: the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence : and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down : and it was dark under his feet.

10 He rode upon the cherubims, and did fly : he came flying upon the wings of the wind.

11 He made darkness his secret place : his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed : hail-stones, and coals of fire.

13 The Lord also thundered out of heaven, and the Highest gave his thunder : hail-stones, and coals of fire.

14 He sent out his arrows, and scattered them : he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered, at thy chiding, O Lord : at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me : and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me : for they are too mighty for me.

18 They prevented me in the day of my trouble : but the Lord was my upholder.

19 He brought me forth also into a place of liberty : he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing : according to the cleanness of my hands shall he recompense me.

21 Because I have kept the ways of the Lord : and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws : and will not cast out his commandments from me.

23 I was also uncorrupt before him : and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing : and according unto the cleanness of my hands in his eyesight.

25 With the holy thou shalt be holy : and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean : and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity : and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle : the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men : and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way : the word of the Lord also is tried in the fire ; he is the defender of all them that put their trust in him.

31 For who is God, but the Lord : or who hath any strength, except our God ?

32 It is God, that girdeth me with strength of war : and maketh my way perfect.

33 He maketh my feet like harts' feet : and setteth me up on high.

34 He teacheth mine hands to fight : and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation : thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go : that my footsteps shall not slide.

37 I will follow upon mine enemies, and overtake them : neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand : but fall under my feet.

39 Thou hast girded me with

strength unto the battle : thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me : and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them : yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the wind : I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people : and thou shalt make me the head of the heathen.

44 A people whom I have not known : shall serve me.

45 As soon as they hear of me, they shall obey me : but the strange children shall dissemble with me.

46 The strange children shall fail : and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper : and praised be the God of my salvation.

48 Even the God that seeth that I be avenged : and subdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and setteth me up above mine adver-

saries: thou shalt rid me from
the wicked man.

50 For this cause will I give
thanks unto thee, O Lord,
among the Gentiles: and sing
praises unto thy Name.

51 Great prosperity giveth he
unto his King: and sheweth
loving-kindness unto David his
Anointed, and unto his seed for
evermore.

Latins.—Sunday Matins.

Greeks.—Sunday morning.

This psalm has been largely used in England in public fasts and thanksgivings for deliverance after great perils. John Dolben, the cavalier soldier, who rose to be Archbishop of York, used it in thanksgiving in 1666 at the end of the great plague. It was used for the phantom Popish plot of 1678; for the great storm of 1704; the plague of 1721 which followed the South Sea trouble; for the earthquake year when Lisbon was destroyed (1756); for the battles of Blenheim (1704), Ramillies (1706), the American War (1781), and on many other occasions of a like nature.

It has been a favourite psalm with poets and mystics.

Verse 10. Kirke White (1785–1806) challenged any other translator to excel Sternhold and Hopkins' spirited rendering of these words:

“On cherubs and on cherubims
Full royally he rode,
And on the wings of mighty winds
Came flying all abroad.”

Shakespeare was thinking of this passage in *Macbeth*:

“Pity, like a new-born naked babe
Striding the blast, or heaven's cherubin, horsed
Upon the sightless couriers of the air,
Shall blow the horrid deed in every eye,
That tears shall drown the wind.”

He has several other allusions to this psalm and often recurs to it, *e.g.* :

“O war! thou son of hell,
Whom angry heavens do make their minister,
Throw in the frozen bosoms of our part
Hot coals of vengeance.”

Verse 11. A stronghold of the mystics, who all agree in finding God in the Divine darkness, whether like Clement of Alexandria they explain it as the hidden and dark wisdom of His intimates, or with St. Augustine as the darkness of sacraments and the hope hidden in the hearts of the faithful. Even Theodore of Mopsuestia, the leader of literal interpretations, is a mystic here. “See now,” says Molinos, “if darkness be not to be esteemed and embraced.” John Norris (1657–1711) wrote thus :

“Tho’ Light and Glory be th’ Almighty’s throne,
Darkness is His Pavilion.”

Verses 13 and 14. Bede relates that St. Chad used to remain prostrate in church in prayer during great gales and storms, giving these verses as his reason. He was a Northumbrian, trained in Ireland, and first bishop and founder of Lichfield. He died of the plague in 672.

Verse 29. “By the help of God and your holiness,” wrote Mary Queen of Scots to the Pope, “I shall leap over the wall,”—meaning English opposition to the autocracy of the Roman pontiff; but the gallant lady lost her life in the leap.

Verse 39. In 507 A.D., Clovis, King of the Franks, sent to the tomb of St. Martin at Tours to inquire of God concerning his conflict with Alaric. As the messengers entered the holy place they heard the monks chaunting this verse, and they took the words as an omen of a victory which indeed came to pass.

Verse 49. Among the many noble figures of the Restoration is Gilbert Sheldon (1598–1678), the devoted chaplain of King Charles I. After many sufferings he saw his old master's son restored, and first welcomed him with a sermon from this text. He was made Bishop of London and Master of the Savoy, and in his lodgings the Savoy Conference took place. He protected the Separatists, remained at his post through the plague, and largely helped to rebuild St. Paul's after the fire. When Chancellor of Oxford he built the Sheldonian Theatre, and died Archbishop of Canterbury.

THE FOURTH DAY
MORNING PRAYER

Psalm xix.

To the chief Musician, A Psalm of David.

Cœli enarrant.

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| <p>1 The heavens declare the glory of God: and the firmament sheweth his handy-work.</p> <p>2 One day telleth another: and one night certifieth another.</p> <p>3 There is neither speech nor language: but their voices are heard among them.</p> <p>4 Their sound is gone out into all lands: and their words into the ends of the world.</p> <p>5 In them hath he set a tabernacle for the sun: which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.</p> <p>6 It goeth forth from the uttermost part of the heaven,</p> | <p>and runneth about unto the end of it again: and there is nothing hid from the heat thereof.</p> <p>7 The law of the Lord is an undefiled law, converting the soul: the testimony of the Lord is sure, and giveth wisdom unto the simple.</p> <p>8 The statutes of the Lord are right, and rejoice the heart: the commandment of the Lord is pure, and giveth light unto the eyes.</p> <p>9 The fear of the Lord is clean, and endureth for ever: the judgements of the Lord are true, and righteous altogether.</p> <p>10 More to be desired are</p> |
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they than gold, yea, than much fine gold: sweeter also than honey, and the honeycomb.

11 Moreover, by them is thy servant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keep thy servant also from

presumptuous sins, lest they get the dominion over me: so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight,

15 O Lord: my strength, and my redeemer.

Liturgical use.—First psalm Christmas Matins.

Latins.—Sunday Matins; Christmas; Circumcision; Ascension-tide; Trinity; Matins of Our Lady.

Greeks.—Sunday morning.

Chosen as a Christmas psalm because of St. Augustine's constant teaching that the sun is Christ; the bridal union that of the Divine and human natures. Though the most emphatic, he was not the first to expound this allegory, for St. Ambrose in the hymn *Veni Redemptor* has this verse:

*Procedens e thalamo suo
Pudoris aula regia
Geminæ gigas substantiæ
Alacris ut currat viam.*

The Alexandrine school saw in this psalm a proof of the mystic number of seven being written large in the world: seven great archangels, seven planets, seven Pleiades, seven stars of the bear, seven ages of man, seven organs of sense in the head, and seven epochs of creation. The students of Nature equally delight in it. Ruskin has quite a commentary upon it in the fifth volume of *Modern Painters*. Kant admired beyond all else the starry heavens and the mind of man here united. Isaac Barrow (1630–1677), a mathematician second only to his pupil Newton, and Charles Pritchard, Savilian professor at Oxford, first

English schoolmaster to teach science, saw in it a union of science and religion. It has been a favourite psalm with the poets Milton, Addison, Thomson, Wordsworth; and many others have cited it in their poems. Spenser alludes to it:

“Phœbus fresh as bridegroom to his mate
Came dancing forth, shaking his dewy hair.”

Shakespeare so loved it, that he re-echoes it in many passages:

“See how the morning opens her golden gates,
And takes her farewell of the glorious sun!
How well resembles it the pride of youth,
Trimmed like a younker, prancing to his love.”

And—

“The glorious sun
Stays in his course and plays the alchemist;
Turning with splendour of his precious eye
The meagre cloddy earth to glittering gold.”

And this with an echo of the third verse:

“Look, how the floor of heaven
Is thick inlaid with patines of bright gold;
There’s not the smallest orb which thou behold’st
But in his motion like an angel sings,
Still quiring to the young-ey’d cherubins:
Such harmony is in immortal souls;
But, whilst this muddy vesture of decay
Doth grossly close us in, we cannot hear it.”

Verse 1. This is a common dial motto, *Cœli enarrant gloriam Dei et operationem manuum ejus annunciat firmamentum.*

Verse 2 is also a dial motto, *Dies Diem docet—Disce!* e.g. at Barniston Church, Yorks. *Nox nocti indicat scientiam* is the sub-title of the best poem of William Habington (1605–1654), “When I survey the bright

celestial sphere." Castara, the lady of his poems, was his wife, Lucy Herbert, daughter of William first baron Powis.

Verse 3. The Belgian Bell Founder, Hemony, of the sixteenth century, used to inscribe this legend upon his bells, *Non sunt loquelæ, neque sermones quorum non audiantur voces eorum.*

Archbishop Tillotson and S. T. Coleridge delighted in the teaching (ver. 11) that greatness and goodness are not means but ends. Stevenson is thought to have an echo of the psalm in his lines :

"To make this earth our heritage
A cheerful and a changeful page ;
God's bright and intricate device
Of days and seasons doth suffice."

Verse 4. Justinianus of Genoa, in his polyglot Psalter of 1562, cannot resist enlarging upon this verse, *In fines orbis terræ verba eorum*, in praise of his fellow-countryman, Christopher Columbus, who, though born of the meanest of the people, had discovered the ends of the world in America. His digression is the most interesting part of his book.

Verse 13. From presumptuous sins. This doubtful translation of the Hebrew is one of the constant witnesses to the imperial influence of St. Augustine. The LXX. and Vulgate have "foreign or alien things" ; but the saint commenting upon "so shall I be innocent from the great offence," writes : "What offence are we to consider? I may be quite wrong in what I say, but I will not hide my opinion. The great offence I think is pride. This is what it means here and elsewhere by these words." From this gloss the whole of Western thought has a bias in this direction.

Psalm xx.

To the chief Musician, A Psalm of David.

Exaudiat te Dominus.

<p>1 The Lord hear thee in the day of trouble : the Name of the God of Jacob defend thee :</p> <p>2 Send thee help from the sanctuary : and strengthen thee out of Sion ;</p> <p>3 Remember all thy offerings : and accept thy burnt sacrifice ;</p> <p>4 Grant thee thy heart's desire : and fulfil all thy mind.</p> <p>5 We will rejoice in thy salvation, and triumph in the Name of the Lord our God : the Lord perform all thy petitions.</p> <p>6 Now know I, that the Lord</p>	<p>helpeth his Anointed, and will hear him from his holy heaven : even with the wholesome strength of his right hand.</p> <p>7 Some put their trust in chariots, and some in horses : but we will remember the Name of the Lord our God.</p> <p>8 They are brought down, and fallen : but we are risen, and stand upright.</p> <p>9 Save, Lord, and hear us, O King of heaven : when we call upon thee.</p>
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Liturgical use.—Introit for fifth Sunday after Epiphany (e); King's Accession.

Latins.—Sunday Matins; Visitation of sick.

Greeks.—Sunday morning; Dawn in Lent.

Because of the sixth and ninth verses—the latter of which would be better translated “O Lord save the King,” as in LXX. and Vulgate—this psalm has supplied the form in which the Church always prays for the chief ruler of the State. It is the basis of prayers for the King, gives the versicle and respond in the daily office, and inspired the National Anthem. It has constantly voiced the feelings of nations loyal to their leaders, particularly in great crises in history. It was used in 1594 and again in 1598 as a public thanksgiving for Queen Elizabeth's escape from twenty-six attempts made upon her life. It was used in thanksgiving after the battle of Blenheim in 1704, on the accession of all our kings since Charles II., for

the volunteer movement of 1798. It was sung at the thanksgiving for Waterloo, when the French eagles were deposited in the Chapel Royal, Whitehall, and Bishop Howley (1766-1848), afterwards archbishop, preached upon the fifth and sixth verses.

This patriotic use of the psalm is not of course peculiar to our people or to modern times. When Constantinople was the bulwark of Christendom against the Mahomedans, and Charlemagne was grappling with the Moors in the ninth century, this psalm stirred up the enthusiasm for the defence. Michael Balbus gave the people of Constantinople the seventh verse as their motto, and successfully defended them. From that time until the dreadful disaster of 29th May 1453, when the infidels gained the capital, the psalm was as prominent in the Eastern Empire as it is in our own history.

The same verse has done duty in many spiritual and literal battles. Hilarion (291-371), founder of the monastic life in Palestine, whose bones lie buried in Cyprus, was much assailed by the malice and mistrust of Satan, and repelled him with this weapon. He taught the use of it to his contemporary and pupil St. Anthony of the desert (251-356), who only twice left his desert retreat, where his austere life bore witness for a century against the luxury of civilisation. St. Patrick with the same words defied the kings of the old religions, when, at the sacrifice of Tara, he lit a fire for the Lord of lords for the glory of the Resurrection, before any of the pagan fires were kindled. Aldhelm the Abbot (eleventh century) chaunted the same as he rode through the floodwaters of the Tagus and shamed the army of Alphonso the Valiant into crossing for the assault upon the Moors. St. Woolos of Newport in Monmouth, when won from being a robber to become a hermit, began his new life with this same psalm.

Psalm xxi.

To the chief Musician, A Psalm of David.

Domine, in virtute tua.

1 The King shall rejoice in thy strength, O Lord : exceeding glad shall he be of thy salvation.

2 Thou hast given him his heart's desire : and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness : and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life : even for ever and ever.

5 His honour is great in thy salvation : glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity : and make him glad with the joy of thy countenance.

7 And why? because the King putteth his trust in the Lord : and in the mercy of

the most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand : thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath : the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth : and their seed from among the children of men.

11 For they intended mischief against thee : and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight : and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength : so will we sing, and praise thy power.

Liturgical use. — Ascension Day Matins ; King's Accession.

Latins. — Sunday Matins ; Martyrs ; Ascension.

Greeks. — Sunday morning ; Dawn in Lent.

This, like the last, is in use another psalm of loyalty and co-operation around a chosen leader. To the pre-Reformation Churchmen this use would have appeared almost profane, for to them the rejoicing

was in the Incarnation; the heart's desire was "to eat this Passover"; the request, the peace "not as the world giveth"; the crown, the Apostles; the life, that of the Resurrection; and the joy and glory those at God's right hand. But in 1586, when the Armada was being prepared, it seemed only natural to Englishmen to have this psalm sung throughout the country "for the preservation of Her Majesty and the realm from the traitorous and bloody practices of the Pope and his adherents." This angry language was provoked by the fact that even "Catholike gentlewomen were urged to imitate Judith and destroy Holofernes the Master Heretike—to wit, Queen Elizabeth." Such a use, though less sublime, perhaps, comes nearer to the first intention of the poem. "David's life and history," says Carlyle, "as written for us in those psalms of his, I consider to be the truest emblem ever given of a man's moral progress and warfare here below. All earnest souls will ever discern in it the struggle of an earnest human soul towards what is good and best. Struggle often baffled, sore baffled, down as into entire wreck; yet a struggle never ended; ever with tears, repentance, true unconquerable purpose, begun anew. Poor human nature! Is not a man's walking always that—a succession of falls? Man can do no other. In this wild element of a life he has to struggle onwards; now fallen, deep-abased; and ever with tears, repentance, with bleeding heart he has to rise again, struggle again still onwards." This extract gives much of that poetry of literal interpretation which caused our English divines to use the psalm for national purposes.

Verses 6 and 7. Laud's text for the accession sermon of King James I.

Laud (1573–1645), then a young fellow of St. John's, and Proctor, preached from these for the accession of King James I. This sermon was one of his first

prominent actions which brought him into conflict with the Vice-chancellor, George Abbot, on the question of the Visible Church and Apostolic Succession. Launcelot Andrews (1555-1626) used the same psalm for thanksgiving at the defeat of the Gowrie Conspiracy in 1600. He was then prebendary of St. Paul's Cathedral. So did Archbishop William Wake (1657-1737) at the accession of George I. (1714), when a restoration of the Stuart Dynasty seemed not improbable. Wake was then Bishop of Lincoln and was zealous for inter-communion with the Gallican Church, which he had learnt to know and love while he was chaplain to the embassy in Paris.

EVENING PRAYER

Psalm xxii.

To the chief Musician, upon Aijeleth Shahar, A Psalm of David.

Deus, Deus meus.

1 My God, my God, look upon me; why hast thou forsaken me: and art so far from my health, and from the words of my complaint?

2 O my God, I cry in the daytime, but thou hearest not: and in the night-season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen: they put

their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man: a very scorn of men, and the outcast of the people.

7 All they that see me laugh me to scorn: they shoot out their lips, and shake their heads, saying,

8 "He trusted in God, that he would deliver him: let him deliver him, if he will have him."

9 But thou art he that took me out of my mother's womb:

thou wast my hope, when I hanged yet upon my mother's breasts.

10 I have been left unto thee ever since I was born: thou art my God even from my mother's womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths: as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums: and thou shalt bring me into the dust of death.

16 For many dogs are come about me: and the council of the wicked layeth siege against me.

17 They pierced my hands and my feet; I may tell all my bones: they stand staring and looking upon me.

18 They part my garments among them: and cast lots upon my vesture.

19 But be not thou far from me, O Lord: thou art my

succour, haste thee to help me.

20 Deliver my soul from the sword: my darling from the power of the dog.

21 Save me from the lion's mouth: thou hast heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren: in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him: magnify him, all ye of the seed of Jacob, and fear him, all ye seed of Israel;

24 For he hath not despised, nor abhorred, the low estate of the poor: he hath not hid his face from him, but when he called unto him he heard him.

25 My praise is of thee in the great congregation: my vows will I perform in the sight of them that fear him.

26 The poor shall eat, and be satisfied: they that seek after the Lord shall praise him; your heart shall live for ever.

27 All the ends of the world shall remember themselves and be turned unto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lord's: and he is the Governour among the people.

29 All such as be fat upon

earth: have eaten, and wor-
shipped.

30 All they that go down
into the dust shall kneel be-
fore him: and no man hath
quickenened his own soul.

31 My seed shall serve him:

they shall be counted unto the
Lord for a generation.

32 They shall come, and
the heavens shall declare his
righteousness: unto a people
that shall be born, whom the
Lord hath made.

Liturgical use.—Good Friday Matins; Introit for
Good Friday Mass (e).

Latins.—Friday at Prime; Good Friday Matins.

Greeks.—Sunday morning.

The great association of this psalm which overpowers all others is that it was quoted by Christ upon the cross. It has been suggested that our Lord repeated the Psalter from this point to Psalm xxxi. 6, when He gave up the ghost. But this view is not held by the Church, because several of the intervening psalms have no liturgical Passion use. The minute particulars and exact applicability of the psalm to the great Passion have had two effects, to strengthen the faith of believers and to cause unbelievers to question the historic narratives of the Passion. This psalm has therefore been from the first a great source of strength to the Church in her controversy with the Jews. Justin Martyr (second century), St. Cyprian (third century), and countless other writers use it to prove that a crucified Messiah is pointed to in the Old Testament traditions. On the other hand, Marcion, the heretic (second century), expunged the division of the garments from his version of the Gospels, and made other alterations because of this psalm. In this he has had many favourers in modern times. The fact that the psalm ends in triumph caused it to be used for the Easter Communion in the African Church and also among the Scottish Presbyterians, both having regard to the explanation of St. Augustine. Some of his comments are exceedingly beautiful. “‘My vesture.’

There was there," says the evangelist, "a coat woven from above, that is from heaven woven by the Father, that is by the Holy Ghost. What is that coat but charity, which none may divide? What is that coat but unity." The garments are the Sacraments, the unicorns are the proud. The great congregation is the Church Triumphant. The psalm should be written on our foreheads to teach Donatus, with his particular Redemption, that all the ends of the world share in the ransom.

Richard Cœur de Lion had this psalm in his mind when he ordered out the crusaders to battle and scarcely one-fifth appeared. He knew his crusade had failed, and cried out: "My God, why hast Thou forsaken me? Oh, how unwilling should I be to forsake Thee in so forlorn and dreadful a position were I Thy Lord and Advocate, as Thou art mine."

Verses 2 and 3. These were the dying meditation of Dr. Thomas Newton (1704-1782), the art-loving Bishop of Bristol, who was the mouthpiece of Reynolds, West, and other artists in their fruitless request to be allowed to decorate the interior of St. Paul's. Newton came under the lash of Dr. Johnson for his peevish censure upon the *Lives of the Poets*.

Verse 12. It is an instance of how long use of the psalms has made them unconsciously part of our mental furniture that Shakespeare should see nothing strange in making Anthony say:

"Oh that I were
Upon the hill of Basan, to outroar
The horned herd!"

A. and C. III. xi.

Verse 21. This verse evidently gave the Lion and Unicorn to be the supporters of the Royal Arms. The same verse was the subject of a sermon by Gilbert

Burnet (1643–1715), who played a great part in the history of his time. He had been an opponent of severe measures in Scotland, was an intermediary between the Court and the Presbyterians as king's chaplain, rebuked Charles II. for profligacy, ridiculed Titus Oates, attended Lord Russell on the scaffold, and was ejected from his Rolls Chaplaincy by Charles for a sermon on this psalm. He was outlawed by James, made Bishop of Salisbury under William, was chaplain to Peter the Great, and wrote the history of his own times in Clerkenwell at the end of his life.

Verses 26. Edent pauperes et saturabuntur et laudabunt Dominum qui requirunt eum. Gloria. This was a mediæval grace upon fast days, the object of a fast being not only to subdue the flesh to the spirit, but to extend sympathy and to show mercy to the hungry poor.

Verses 27 and 28. Such a constant text for missionary sermons that much of the work of our great societies may be said to have begun here.

Psalm xxiii.

A Psalm of David.

Dominus regit me.

<p>1 The Lord is my shepherd : therefore can I lack nothing.</p> <p>2 He shall feed me in a green pasture : and lead me forth beside the waters of comfort.</p> <p>3 He shall convert my soul : and bring me forth in the paths of righteousness, for his Name's sake.</p> <p>4 Yea, though I walk through the valley of the shadow of death, I will fear no evil : for</p>	<p>thou art with me ; thy rod and thy staff comfort me.</p> <p>5 Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.</p> <p>6 But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.</p>
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Liturgical use.—Introit for Septuagesima (e).

Latins.—Thursday, Prime.

Greeks.—Sunday morning; Visitation of sick; Burial of priests.

This is a poet's psalm. It suggested to David's Son and Lord His most tender metaphor, and so to the rest of the New Testament writers much of the imagery of their pages; for example, the writer to the Hebrews on the great Shepherd of the sheep, and St. John the Divine with the Lamb that "shall lead us to living waters." From these it passed into Christian art from the young strong shepherds of the Catacombs, to the symbols of the *Agnus Dei* on the latest altars, to the newest of bishop's crooks, and into Christian literature from the early Shepherd down to the children's hymns. Most people learn it, with the Lord's prayer, at their mother's knees, as Ruskin did. It is the first of the seven Consolatorie psalms, as Sir Richard Baker (1568-1645) calls them (xxiii., xxvii., xxx., xxxiv., lxxxiv., ciii., and cxvi.). He had been high sheriff of Oxford and Sir Henry Wotton's Oxford friend, yet he wrote his chronicle in the Fleet prison for debtors, where he spent the last ten years of his life, and found the consolation he speaks about. It was the last utterance of Edward Irving (1834), who repeated it in Hebrew.

Four well-known versions of the psalm stand out pre-eminent from the rest. George Herbert's (1593-1633) version, "The God of Love my Shepherd is," was read by King Charles in prison, and comes in his book *The Temple*. John Byrom (1692-1763), Jacobite, physician, shorthand teacher, poet, and mystic, wrote the version, "The Lord is my Shepherd, His goodness my song." Joseph Addison (1672-1719), the Oxford scholar and prince of English essayists, published in his *Spectator* his stater version, "The Lord my pasture shall prepare." Sir Henry William

Baker (1821–1877), of Trinity College, Cambridge, and Vicar of Monklands, the promoter and editor of *Hymns Ancient and Modern*, wrote “The King of Love my Shepherd is,” and died repeating the verse beginning “Perverse and foolish oft I strayed.” Two other memorable versions are that of Sir Philip Sidney and his sister the Countess of Pembroke, and the still more bold and poetic version by Francis Davidson (1602), beginning, “God, who the universe doth hold in His fold.” The allusions to the psalm are too countless among the poets even to summarise.

The fourth verse, with its teaching about death, “only the *umbra mortis*, or shadow of death,” as Laud said on the scaffold, has of course a history of its own ; but it has never been used more nobly than by St. Francis of Assisi, who went alone, barefooted and bareheaded, into the camp of the Saracens, chaunting it, although he knew that a price was set upon every Christian head. He wished to convert rather than crusade against the Mahomedans. To the honour of the Moslem knights he was courteously received, listened to with patience, and sent home safely. This incident has often been celebrated by the Italian painters.

THE FIFTH DAY
MORNING PRAYER

Psalm xxiv.

A Psalm of David.

Domini est terra.

<p>1 The earth is the Lord's, and all that therein is : the compass of the world, and they that dwell therein.</p>		<p>2 For he hath founded it upon the seas : and prepared it upon the floods. 3 Who shall ascend into the</p>
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hill of the Lord : or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart : and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the Lord : and righteousness from the God of his salvation.

6 This is the generation of them that seek him : even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

8 "Who is the King of glory : " it is the Lord strong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

10 "Who is the King of glory : " even the Lord of hosts, he is the King of glory.

Liturgical use.—Ascension Day, Evensong ; Introit for Sexagesima (e).

Latins.—Monday, Prime ; Matins of Martyrs ; Second Matins, Easter Eve ; Trinity Sunday ; Dedication of a church ; Our Lady ; St. Michael ; All Saints ; Burial of children, at the church ; Churching of women.

Greeks.—Sunday morning ; Burial of priests.

This psalm is the foundation of the old Christian drama of the *Harrowing of Hell*, which is to be found in the *Gospel of Nicodemus*, the *Parliament of Devils*, and in many other ancient and mediæval books. The story is, that on Good Friday, when the spirits and souls of the departed were keeping watch in the land of Darkness, they saw a purple light in the sky and looked at one another in surprise. David said, "Did I not say that the Lord was my light ?" And Isaiah, "Did I not say, Arise, shine, for thy light is come ?" And each great prophet who had foreseen that day joyfully remembered his old inspiration. But Satan in fear ordered his company to make fast the brazen gates and to bar them with the iron bars of cruelty. But

the light grew stronger and Christ was seen with a great company advancing to the rescue. And all this white host shouted to lift up the gates and let in the King of glory. At this Satan and his men replied in scorn: "Who is the King of glory?" Then at the last the bars were burst and the brazen gates broken, and our Lord took poor sinful Adam by the hand and gave him to the tender care of the angels. In allusion to this parable and poem this psalm is sung outside the Rood Screen on Palm Sunday, before the gates open for the Mass. There are allusions to the same in Handel's *Messiah* and elsewhere. Dionysius the Areopagite and others say that as Christ ascended into heaven each choir and rank of the angels chaunted to those above them in joyful wonder, "Who is the King of glory?" Hence the Ascension Day use and the allusions to the psalm in the literature of this season, e.g. in the Venerable Bede's hymn.

Bishop John Hacket (1592-1670), the munificent benefactor to Trinity College, Cambridge, and restorer of Lichfield Cathedral, used this psalm and some others (xxiv., cii., cxxii., and cxxxii.) to reconsecrate the cathedral after the impieties of the Commonwealth, and "reconciled it from much bloodshed and confusion, according to piety and best antiquity."

Verses 3-5. The mystics have one thing in common, they had observed the conditions laid down once for all for the mystic in Psalm xxiv. (Inge).

Verse 9. On 10th Dec. 1854, Archdeacon Hare preached for the last time in his life in the chapel of Lincoln's Inn, and "left on those who heard the impression that they were listening to one whose voice they were not likely to hear again."

Psalm xxv.

A Psalm of David.

Ad te, Domine, levavi.

1 Unto thee, O Lord, will I lift up my soul; my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed: but such as transgress without a cause shall be put to confusion.

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my salvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving-kindnesses, which have been ever of old.

6 O remember not the sins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodness.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that are meek shall he guide in judgment: and such as are gentle, them shall he learn his way.

9 All the paths of the Lord

are mercy and truth: unto such as keep his covenant, and his testimonies.

10 For thy Name's sake, O Lord: be merciful unto my sin, for it is great.

11 What man is he, that feareth the Lord: him shall he teach in the way that he shall choose.

12 His soul shall dwell at ease: and his seed shall inherit the land.

13 The secret of the Lord is among them that fear him: and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord: for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me: for I am desolate, and in misery.

16 The sorrows of my heart are enlarged: O bring thou me out of my troubles.

17 Look upon my adversity and misery: and forgive me all my sin.

18 Consider mine enemies, how many they are: and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me: let me not be con-

founded, for I have put my trust in thee. me: for my hope hath been in thee.

20 Let perfectness and righteous dealing wait upon 21 Deliver Israel, O God: out of all his troubles.

Latins.—Prime, Tuesday.

Greeks.—Monday morning, third hour; Late evening in Lent.

From the fifth verse of this psalm the second Sunday in Lent is called *Reminiscere*, the opening word of the Introit to the Mass, and from the fourteenth verse the third Sunday in Lent is called *Oculi* from a similar use.

This gives the psalm a penitential association, and is probably why Theodulf in the *Capitula*, and Archbishop Ælfric (ob. 1051), recommended it (with xxvi. and li.) to the clergy for their private prayers. The seventh verse—*Dulcis et rectus Dominus*—in particular, and the whole psalm, seem to have suggested the celebrated hymn, *Jesu, dulcis memoria* (Jesu, the very thought of Thee), which is often attributed to St. Bernard.

Joinville notices that St. Louis of France (1226) was crowned on Advent Sunday when the Mass began with *Ad te, levavi animam meam*, and what follows is this: "Fair Sire God, I will lift up my soul unto Thee, I put my trust in Thee;" words which seemed to strike the keynote of the reign of that noble prince, pious Crusader and Defender of the poor: for "he had perfect trust in God, even to his death, for at the moment of his dying, in his last words, he invoked God and his saints, especially Monseigneur St. James and Madame Ste. Genevieve."

On 11th May 1641, that noble gentleman Thomas Wentworth, Lord Strafford, was beheaded under a cruel Act of Attainder, to which King Charles I. consented in a forlorn hope of preventing further bloodshed. Strafford, the best and most merciful governour of Ireland, who suppressed disorder and piracy,

established the linen industry, and caused the Puritan land-grabbers to disgorge their plunder, was accused of proposing to bring Irish troops to quell English rebels. Had the king acted upon his advice he would have behaved both more moderately in his demands and more resolutely in his defence of those demands.

This psalm was the cordial of Robert Mossom, one of the brave priests who carried on the public service of the Church even in London itself after Cromwell had forbidden entirely the use of the Prayer Book. Mossom was Vicar of St. Peter and St. Paul, London Warfe. He died Bishop of Derry in 1679.

Psalm xxvi.

A Psalm of David.

Judica me, Domine.

1 Be thou my judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me: try out my reins and my heart.

3 For thy loving-kindness is ever before mine eyes: and I will walk in thy truth.

4 I have not dwelt with vain persons: neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked: and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord: and so will I go to thine altar;

7 That I may shew the voice of thanksgiving: and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners: nor my life with the bloodthirsty.

10 In whose hands is wickedness: and their right hand is full of gifts.

11 But as for me, I will walk innocently: O deliver me, and be merciful unto me.

12 My foot standeth right: I will praise the Lord in the congregations.

Liturgical use.—Introit for Quinquagesima (e).

Latins.—Wednesday, Prime.

Greeks.—Monday morning.

The ceremonial washing of the priest's fingers, after he makes the oblations at the Mass, is always accompanied by the latter half of this psalm, and is called the *Lavabo*.

“Our hands are washed with the unseen water when we think holy thoughts about the works of God, and then alone do we approach the heavenly altar, which so far as we are unworthy we do not get near, although God suffers us to do temporal injury to his sacraments.”

There has been a constant appeal to this psalm by those who love to see churches honourably and worthily cared for and decorated. *Domine dilexi decorem domús tuæ* has been a favourite motto with many great Christians, among others Charlemagne, who took great interest in public worship. “Although he was a master at reading and psalming yet he would not read aloud in Church, nor sing in his resonant voice, save with all the rest, and in obedience to the precentor.” He was careful to explain that *decorem* did not include statues. The Abbot Turketul (tenth century), who so largely built Croyland, was another who was “stimulated by this holy desire” to undertake this work at the instigation of the Psalmist; and innumerable other builders who beheld the houses not made with hands have written their love in stone and marble, without those “gifts” which St. Augustine explains to be alms to purchase the praise of men. The sects have used this psalm largely to support their theories that the Church consists only of the good and earnest, those who love Christ and behave like Him. It was the same with the ancient Moutanists, “that un pitying Phrygian sect,” and the Donatists, who also appealed to this

psalm, especially to the fourth verse, for their exclusiveness.

Verse 11. *In innocentia meâ ingressus sum* was the motto of tall stalwart Pope Innocent VIII. (1485), whose innocence was nominal. He was the ally of Lorenzo dei Medici, and though himself fleshly and incompetent was used as an instrument of Italian peace. The same motto was also a favourite of his contemporary the platonist Pico della Mirandola, who tried to reconcile wisdom and piety against the growing materialism of the Aristotelians.

EVENING PRAYER

Psalm xxvii.

A Psalm of David.

Dominus illuminatio.

1 The Lord is my light, and my salvation; whom then shall I fear: the Lord is the strength of my life; of whom then shall I be afraid?

2 When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh: they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the

Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness: I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee:

have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face: Thy face, Lord, will I seek.

10 O hide not thou thy face from me: nor cast thy servant away in displeasure.

11 Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me: the Lord taketh me up.

13 Teach me thy way, O

Lord: and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted: but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lord's leisure: be strong, and he shall comfort thine heart; and put thou thy trust in the Lord.

Liturgical use.—Dirge (see Ps. v.).

Latins.—Monday Matins; Good Friday Matins; Easter Eve.

Greeks.—Monday morning; Visitation of the sick.

This psalm, David's wonder song of "the strangeness of his salvation, so far beyond all that his enemies looked for," has caught the imagination of men in darkness and difficulty and lifted them to "the desire of wisdom that bringeth to a kingdom." Especially the first, fourth, fifth, ninth, and fifteenth verses have been celebrated in use as texts for great sermons by men of all schools. It was a psalm which fortified many of the saints against death (Peter Balsam, Magloire of Brittany, etc.); cheered St. Anselm (1033-1109) in his investiture exile. It was a favourite with Richard Pococke (1704-1765), the Oriental scholar and intrepid traveller, who died Bishop of Meath. The verse (4) *Unam petii a Domino* comforted the dying Bishop Hannington (1847-1885), who was speared by order of the King of Uganda.

Verse 1. This is the Restoration Motto of Oxford

University, no doubt a motto that presents the whole psalm of victory, joy, and patience.

Verse 12. This comforted Mary Bosanquet, when at the age of twenty-two she was cast out of her father's house for Methodism. She afterwards married John William Fletcher of Madeley (1729-1785).

Verse 15. *Credo videre bona Domini in terra viventium* is the antiphon for Dirges for the Dead, and consequently has been often used by those who are under sentence of death. Richard Reynolds, a martyr for the political autocracy of the Pope, was executed at Tyburn (where now Connaught Square stands). He repeated these words for his last speech. The same are not uncommonly to be found on old tombs, e.g. upon the marble tomb in Rochester of the white monk Bishop Lowe (ob. 1467), who kept the lamp of learning alight in a dark and disturbed time.

Verse 16. When poor King George III. recovered in 1789 from the madness which was so cruelly treated at that time, his domestic chaplain, Bishop Porteous, chose this text to comfort the unhappy king. He was then Bishop of London and a low church leader, and an early patron of the Church Missionary Society.

Psalm xxviii.

A Psalm of David.

Ad te, Domine.

1 Unto thee will I cry, O my hands towards the mercy-seat of thy holy temple.
 Lord my strength: think no scorn of me; lest, if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up
 3 O pluck me not away, neither destroy me with the ungodly and wicked doers: which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to

their deeds: and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands: pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore shall he break them down, and not build them up.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength, and my shield; my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholesome defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance: feed them, and set them up for ever.

Latins.—Monday Matins.

Greeks.—Monday morning.

This psalm, though it has, as a whole, less extended use, has contributed two verses to the *Te Deum laudamus*, that great hymn said to have been composed by St. Ambrose and St. Augustine at the baptism of the latter in Milan, 386 A.D. The difference between "Govern them and lift them up for ever" and this tenth verse "feed them" (due to the LXX. "shepherd them") is less than appears at first, for right ruling implies food for the people and is not narrowed into mere police work. The psalm verses in the *Te Deum* are 11, 12, 14, 22, 23, 27, 28, and 29, more than a quarter of the whole hymn.

Verses 1 and 2 were regarded by Albertus Magnus (1205–1280) as the type and model of all prayer. He was a Suabian by birth and chief of the Dominicans, and was so learned that it was said, "God had never divulged so many of His secrets to one of His creatures," and consequently he had practised magic.

Verse 8. Edward the Black Prince (1330–1376) chose for the silver coins he struck in Guienne, to

celebrate his victories over the French, *Dominus adiutor meus et protector meus : in ipso speravit cor meum.*

Hippolytus (third century) in the preface to his commentary on the Psalms notes that David "introduced a new style of joyous praise into the worship of God," and in another place he notices that the same element of joy, and even dancing, in worship, is unknown in the earlier books.

Psalm xxix.

A Psalm of David.

Afferte Domino.

1 Bring unto the Lord, O ye mighty, bring young rams unto the Lord : ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his Name : worship the Lord with holy worship.

3 It is the Lord, that commandeth the waters : it is the glorious God, that maketh the thunder.

4 It is the Lord, that ruleth the sea ; the voice of the Lord is mighty in operation : the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar trees : yea, the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf : Libanus also, and Sirion, like a young unicorn.

7 The voice of the Lord divideth the flames of fire ; the voice of the Lord shaketh the wilderness : yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes : in his temple doth every man speak of his honour.

9 The Lord sitteth above the water-flood ; and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people : the Lord shall give his people the blessing of peace.

Liturgical use.

Latins.—Monday Matins ; Epiphany Matins ; Adult Baptism.

Greeks.—Monday morning.

This psalm of rejoicing and reverence in storm and thunder, because of its immense simplicity, has given great delight to those who like to find mystical meanings in every sincere poem. St. Basil vies with St. Augustine in explanation of what is meant by the cedars, flames, winds, and water-flood upon the method of worship taught, and the sacramental symbolism implied. The "Lord inhabiting the water-flood" of baptism was an explanation which caused this psalm to be sung at the mediæval baptisms. It was sung at the christening of Clovis and of Æthel (597) and at all the great baptisms in the warfare of the Church with northern barbarism. The eighth verse gave the name and title to George Herbert's Sacred Poems and Private Ejaculations, called *The Temple* (1633). He is referring to this when he writes in the *Church Porch* :

"Though private prayer be a brave design
Yet public hath more promises, more love."

Even Keble in his Psalter, although he says in the preface that "a combination of reserve with openness is of the essence of poetry," in his version of this psalm, does not seem to admit the allegorical interpretations of earlier writers at all; so far had the England of the earlier nineteenth century left the mystical method of Christendom. "We believe," says Bishop William Stubbs, "that the same Spirit who taught the Hebrews to sing psalms, the wonderful life and application of whose truth two thousand years of sin and repentance, hope, faith, and love have not exhausted, has taught the Church of the Redeemed to interpret them."

THE SIXTH DAY
MORNING PRAYER

Psalm xxx.

A Psalm and Song at the Dedication of the house of David.

Exaltabo te, Domine.

1 I will magnify thee, O Lord,
for thou hast set me up : and not
made my foes to triumph over me.

2 O Lord my God, I cried un-
to thee : and thou hast healed me.

3 Thou, Lord, hast brought
my soul out of hell : thou hast
kept my life from them that go
down to the pit.

4 Sing praises unto the Lord,
O ye saints of his : and give
thanks unto him for a remem-
brance of his holiness.

5 For his wrath endureth but
the twinkling of an eye, and in
his pleasure is life : heaviness
may endure for a night, but joy
cometh in the morning.

6 And in my prosperity I
said, I shall never be removed :
thou, Lord, of thy goodness hast
made my hill so strong.

7 Thou didst turn thy face
from me : and I was troubled.

8 Then cried I unto thee, O
Lord : and gat me to my Lord
right humbly.

9 What profit is there in my
blood : when I go down to the
pit ?

10 Shall the dust give thanks
unto thee : or shall it declare
thy truth ?

11 Hear, O Lord, and have
mercy upon me : Lord, be thou
my helper.

12 Thou hast turned my
heaviness into joy : thou hast
put off my sackcloth, and girded
me with gladness.

13 Therefore shall every good
man sing of thy praise without
ceasing : O my God, I will give
thanks unto thee for ever.

Liturgical use.—Dirge (see Ps. v.).

Latins.—Monday Matins ; Easter Eve.

Greeks.—Monday morning ; Mesorian of third hour.

The musical psalms, so called from their titles, are xxx., xlvi., lxvii., lxviii., lxxxv., and xcii. It was a pious and modest use of this psalm to express English thanksgiving after the Crimean War, 1856 ; and we probably owe the choice to Archbishop Sumner

(1780–1862), that moderate Whig Archbishop. The fifth verse gave to the older commentators the thought of Easter and the Resurrection, often alluded to in Latin Easter hymns.

Francis Atterbury (1662–1732), the Jacobite Bishop of Rochester, who died in banishment in the service of Charles James Stuart, Dr. Thomas Arnold (1795–1842), Charles Simeon (1759–1836), and many others have published noteworthy sermons on the sixth and seventh verses.

Psalm xxxi.

To the chief Musician, A Psalm of David.

In te, Domine, speravi.

1 In thee, O Lord, have I put my trust: let me never be put to confusion, deliver me in thy righteousness.

2 Bow down thine ear to me: make haste to deliver me.

3 And be thou my strong rock, and house of defence: that thou mayest save me.

4 For thou art my strong rock, and my castle: be thou also my guide, and lead me for thy Name's sake.

5 Draw me out of the net, that they have laid privily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities: and my trust hath been in the Lord.

8 I will be glad, and rejoice

in thy mercy: for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy: but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble: and mine eye is consumed for very heaviness; yea, my soul and my body.

11 For my life is waxen old with heaviness: and my years with mourning.

12 My strength faileth me, because of mine iniquity: and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours: and they of mine acquaintance were afraid of me; and they that did see me without conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind: I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude: and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord: I have said, Thou art my God.

17 My time is in thy hand; deliver me from the hand of mine enemies: and from them that persecute me.

18 Shew thy servant the light of thy countenance: and save me for thy mercy's sake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despitefully, speak against the righteous.

21 O how plentiful is thy

goodness, which thou hast laid up for them that fear thee: and that thou hast prepared for them that put their trust in thee, even before the sons of men!

22 Thou shalt hide them privily by thine own presence from the provoking of all men: thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer: when I cried unto thee.

26 O love the Lord, all ye his saints: for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart: all ye that put your trust in the Lord.

Latins.—Monday Matins; Daily Compline (vers. 1-7).

Greeks.—Monday morning; Late evensong in Lent.

The fact that this psalm contains our Lord's last words gives it the greatest prominence in the minds of dying Christians. This would have been still more universal, except that He inserted the word "Father" before "into thy hands I commend my spirit," thus not only enlarging the thought of the passage, but

reasserting the point at issue between Himself and His accusers. For centuries it was regarded as part of a holy death to make this act of commendation, and the list of those who did so passes the limit even of a summary. SS. Polycarp the Martyr, Basil, Epiphanius, Nicholas, Martial, and Valeria; the martyrs at Limoges, Bernard and Catharine of Siena. Of kings, Arthur, Charlemagne, St. Louis, our Henry v., and Mary Queen of Scots; Conradine, Northumberland, Suffolk, and Essex on the scaffold; Huss, Luther, Melancthon, Ridley, Knox, Bishop Jewel, Thomas Cromwell; Columbus, Tasso, Silvio Pellico, and George Herbert. The Romanists, John Houghton, Robert Lawrence, Austin Webster, Cuthbert Maine, John Nelson, and Edmund Campion; Eléanore de Roye, Princesse de Condé, and countless others who were divided in time and life and aim, but united in this practical piety.

The whole psalm has supplied many with food for meditation in their last time. Savonarola wrote one of his commentaries upon it, between his torture and execution, 1498. St. Francis Xavier, the heroic Jesuit missionary, taken from the height of his fame as an advocate and sent penniless to the heathen, died with the opening words on his lips, *In te, Domine, speravi non confundar in aeternum*. He was bent on reaching China, but only got as far as the island of Sancian, where he died on the sand, leaning on his crucifix (1552). The motto of the House of Strathmore is *In te, Domine, speravi*, which also is the heraldic motto of the Lyons of Strathmore; and *Esperance en Dieu* of the Percies of Northumberland. The *Te Deum* ends with the same cry. With some it has been only a cry of desire, as with Sir John Harrington (1561-1612), the courtier of Elizabeth and friend of Essex. "I have spent my time, my fortune, and almost my honesty, to buy false hopes, false friends, and shallow

praise. Oh that I could boast with Chaunter David, *In te, Domine, speravi!*"

Verse 7. This was the text of Dr. Peter Smart (27th July 1628) in his assault upon Cosin's ritual in Durham. He was deprived, fined, and imprisoned for his offence, and this was called in Parliament the "Counter-Reformation." He was restored by the Long Parliament, took the Covenant, and obtained much plundered preferment.

Verse 22. Dean Stanley had a particular affection for Charles Wesley's finest hymn on Catholic love (1755), which was inspired by this verse. It begins: "Weary of all this wordy strife." It is not in the ordinary hymn books.

EVENING PRAYER

Psalm xxxii.

A Psalm of David, Maschil (or A Psalm of David giving instruction).

Beati, quorum.

1 Blessed is he whose unrighteousness is forgiven: and whose sin is covered.

2 Blessed is the man unto whom the Lord imputeth no sin: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night: and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee: and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord: and so thou forgavest the wickedness of my sin.

7 For this shall every one that is g-dly make his prayer unto thee, in a time when thou mayest be found: but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from

trouble : thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go : and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding : whose mouths must be

held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly : but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the Lord : and be joyful, all ye that are true of heart.

Liturgical use.—Ash Wednesday Matins ; Introit on first Sunday in Lent (e) ; Second penitential psalm.

Latins.—Monday Matins ; All Saints' Day ; Visitation of the sick.

Greeks.—Monday morning ; Mesorian of third hour ; After baptism.

The penitential psalms are vi., xxxii., xxxviii., li., cii., cxxx., cxliii. This one is the antidote to the deadly sin of pride. St. Augustine of Hippo (354–430), to whom much was forgiven, used to repeat this psalm weeping. He wrote it over his bed that he might see it first when he awoke. At the end of his life, during the siege of Hippo, he had all the seven psalms inscribed in four columns over his bed, and used to gaze on them and weep as he lay dying. It is commonly used as a preparation for confession and for death, for which purposes St. Louis ix. (1270) recited it, and Sir Thomas More read it with his daughter (1535) before his execution, for denying the Act of Supremacy. That is also why Piers Ploughman heard Hope blow his horn with it, which set all the saints in heaven a-singing.

Luther declared that the best psalms were the last four of the penitential psalms, which he used to call the Pauline psalms.

Isaak Walton (1593–1683) hoped that he should attain to this guileless spirit before he died, a spirit

which he had almost more than any other of our writers.

St. Hilary of Poitiers (fourth century) wrote a special interpretation of this psalm. And of the greater writers who have commented upon the seven, the best known are Gregory the Great (sixth century), Alcuin (eighth century), Gerson (fourteenth century), Bishop Fisher (1459-1535), and John Donne (1573-1631). The poet and preacher Archbishop Leighton (1611-1684), the brave and humorous Principal of Edinburgh University, who laboured for peace in the worst time of the least peaceable country, astonished his clergy by "a new strain," as his friend Burnet calls it, a suggestion that instead of quartering soldiers and levying fines, that they should humble themselves with prayer and fasting. To emphasise this new strain he wrote two meditations, one upon the psalm and one upon the *De Profundis*. He impressed upon the noisy theologians the need of "the ingenuous voice of confession," which had more effect than "even to bellow like a beast, which roaring did not move the Divine compassion nor atone His displeasure." Leighton wished to die in an inn, and did so in the Bell Inn, in Warwick Lane, London. Some of the thoughts of these meditations were derived from sermons by James Ussher (1581-1656), the Archbishop of Armagh, who also recommended this psalm to his clergy, but lived largely away from his diocese, and supported penal laws against Roman Catholics, which he defended on this authority.

Psalm xxxiii.

Exultate justi.

1 Rejoice in the Lord, O ye righteous: for it becometh well the just to be thankful.		sing praises unto him with the lute, and instrument of ten strings.
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2 Praise the Lord with harp :		3 Sing unto the Lord a new
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song : sing praises lustily unto him with a good courage.

4 For the word of the Lord is true : and all his works are faithful.

5 He loveth righteousness and judgement : the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made : and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap : and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the Lord : stand in awe of him, all ye that dwell in the world.

9 For he spake, and it was done : he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought : and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the Lord shall endure for ever : and the thoughts of his heart from generation to generation.

12 Blessed are the people, whose God is the Lord Jehovah : and blessed are the folk, that

he hath chosen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men : from the habitation of his dwelling he considereth all them that dwell on the earth.

14 He fashioned all the hearts of them : and understandeth all their works.

15 There is no king that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him : and upon them that put their trust in his mercy ;

18 To deliver their soul from death : and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord : for he is our help, and our shield.

20 For our heart shall rejoice in him : because we have hoped in his holy Name.

21 Let thy merciful kindness, O Lord, be upon us : like as we do put our trust in thee.

Liturgical use.—Introit of Whit Sunday (e).

Latins.—Monday Matins ; for Many Martyrs.

Greeks.—Monday morning.

The Americans use this for Trinity Sunday. The mystic interpreters urged their hearers not to turn their hearts to *organa theatrica*—stage tools—in reading this psalm, but to understand by the cithara, Psaltery, and decachord, things wholly allegorical. St. Augustine will not even allow the horse, of verse sixteen, to be other than worldly largeness; and the waters of the sea which are gathered into a bottle are the floods which threatened to overwhelm the martyrs. In spite of this St. Gregory maintained the lawfulness of organs, and allowed them to the west on the authority of this psalm, and St. Thomas Aquinas refused to condemn them. The mysterious decachord or instrument of ten strings, being unlike any earthly instrument and composed of the Divine number three and the perfect number seven, kept the imagination perpetually on the alert, and possibly resulted in that series of keyed instruments of which the pianoforte is the surviving type. The viols had six strings only, and the lute with eleven had five duplicates, so that it only had six pitches. The archlute had as many as twenty-four, with eleven doubles, so that experiments in that way did not prove satisfactory. The decachord is mentioned in Psalm xcii. 3 and Psalm cxliv. 9.

Psalm xxxiv.

A Psalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed.

Benedicam Domino.

1 I will always give thanks | me: and let us magnify his
unto the Lord: his praise shall | Name together.
ever be in my mouth.

2 My soul shall make her | 4 I sought the Lord and he
boast in the Lord: the humble | heard me: yea, he delivered
shall hear thereof, and be | me out of all my fear.

glad. | 5 They had an eye unto him
and were lightened: and their

3 O praise the Lord with | faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him : yea, and saveth him out of all his troubles.

7 The angel of the Lord tarrieth round about them that fear him : and delivereth them.

8 O taste, and see, how gracious the Lord is : blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his saints : for they that fear him lack nothing.

10 The lions do lack and suffer hunger : but they who seek the Lord shall want no manner of thing that is good.

11 Come, ye children, and hearken unto me : I will teach you the fear of the Lord.

12 What man is he that lusteth to live : and would fain see good days ?

13 Keep thy tongue from evil : and thy lips, that they speak no guile.

14 Eschew evil, and do good : seek peace, and ensue it.

15 The eyes of the Lord are over the righteous : and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil : to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

19 Great are the troubles of the righteous : but the Lord delivereth him out of all.

20 He keepeth all his bones : so that not one of them is broken.

21 But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

22 The Lord delivereth the souls of his servants : and all they that put their trust in him shall not be destitute.

Latins.—Monday Matins ; Many Martyrs ; All Saints.

Greeks.—Monday morning.

This has been called the invitation psalm, and since the time of the Apostolical constitutions used as an invitation to the Blessed Sacrament. It is so recommended by St. Cyril, St. Jerome, and many others, principally of course for the eighth verse.

Among the Egyptian martyrs, in the worst persecu-

tion, that of Diocletian, was St. Theodore a bishop, who was brought into Alexandria to be examined, and was ordered to be scourged as a preliminary. He chaunted this psalm as the blows fell upon him: "Lo, the poor crieth." But before the discipline was over he was saved out of all his troubles by dying under the rods.

Among the Christian missionaries in the warfare with the Norsemen is St. Evroult, founder of the Abbey of Ouche (sixth century), who with three monks penetrated into that forest to settle, and serve God. One of the inhabitants, a robber, came and warned him that no one lived on that barren place except by plunder. St. Evroult replied with dignity that Almighty God had brought them thither not to usurp the place, but to bewail their sins, and that He would prepare them a table, to which the robber might come if he would eschew evil; else, he added, the same passage contains a terrible threat. The robber, touched to the heart, came next day with three cakes and a honeycomb, and flung himself at St. Evroult's feet and promised to amend his life. In this he was the first of many similar brethren (see Ps. xli.).

This psalm is associated with John, first Bishop of Holar, in Iceland, who in a dream heard David sing, and reproduced the music on a harp to King Swegen. He was the friend of Saemund, the poet and collector of the Edda, and he died 23rd April 1121, singing this psalm. "As he had this psalm in his mouth, and was uttering these blessed words, his saintly spirit left his body and was borne by angels to that joy which is prepared by Almighty God, where he may always give thanks unto Him, with other saints."

Verse 3. Magnificate Dominum necum is a church bell motto, e.g. on a 1709 bell at Peterborough.

Verse 5. When Bishop Fisher ascended the scaffold (1535) the south-east sun shined very brightly upon

him and he was heard to say, *Accedite ad eum et illuminamini et facies vestræ non confundentur.*

Verse 10. In 513 Cæsarius, Bishop of Arles, had spent all his revenues ransoming captives and maintaining those who could not find ransom. His steward pointed out one day that if the captives were fed his barn would be bare. Cæsarius quoted this verse and ordered the last grain to be got ready for the poor. Next day three corn vessels came in from the King of Burgundy for Cæsarius' benefice.

St. Columba had a presentiment of his approaching end. On Saturday, 8th June 597 A.D., he walked out with some of his brethren at Iona and thanked God, as he looked in at the granary, for the corn he had been able to lay up for the winter. On his return he began to transcribe this psalm, but coming to the tenth verse, he remarked that he might as well stop here. "The next words belong rather to my successor than to myself." At the midnight Matins he was found on the altar step, dying indeed, but smiling and blessing the brethren, and "doubtless seeing the holy angels coming to meet him." He was the son of an Ulster chief, and had been a great builder of churches.

Nicholas Brady's version of this psalm, "Through all the changing scenes of life," was written in 1696. The author (1659-1726) was educated at Westminster and Christchurch, and was chaplain to Ormonde's Horse. He held livings at Richmond, Stratford, and Clapham, and was a strong supporter of the House of Orange. A contemporary of his, Increase Mather of Harvard, published in 1696 a volume called *Angelo-graphia* (sermons on ver. 7). He was employed to give the thanks of the colony to James II. for his declaration of liberty of conscience.

THE SEVENTH DAY
MORNING PRAYER

Psalm xxxv.

A Psalm of David.

Judica, Domine.

1 Plead thou my cause, O Lord, with them that strive with me: and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler: and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul: let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind: and the angel of the Lord scattering them.

6 Let their way be dark and slippery: and let the angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net, that he hath laid

privily, catch himself: that he may fall into his own mischief.

9 And, my soul, be joyful in the Lord: it shall rejoice in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him: yea, the poor, and him that is in misery, from him that spoileth him?

11 False witnesses did rise up: they laid to my charge things that I knew not.

12 They rewarded me evil for good: to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting: and my prayer shall turn into mine own bosom.

14 I behaved myself as though it had been my friend, or my brother: I went heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together: yea, the very abjects came together against

me unawares, making mouths at me, and ceased not.

16 With the flatterers were busy mockers: who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this: O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph over me ungodly: neither let them wink with their eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and said: "Fie on thee, fie on thee, we saw it with our eyes."

22 This thou hast seen, O Lord: hold not thy tongue

then, go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel: avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteousness: and let them not triumph over me.

25 Let them not say in their hearts, "There, there, so would we have it": neither let them say, "We have devoured him."

26 Let them be put to confusion and shame together, that rejoice at my trouble: let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoice, that favour my righteous dealing: yea, let them say alway, "Blessed be the Lord, who hath pleasure in the prosperity of his servant."

28 And as for my tongue, it shall be talking of thy righteousness: and of thy praise all the day long.

Latins.—Monday Matins.

Greeks.—Monday morning.

This psalm is a cry of a persecuted and insurgent people. Hence it was the motto of James Graham, first Marquis of Montrose (1612–1650), in his gallant attempt to deliver the kingdom from the military tyranny of the Commonwealth. His declaration was that he had come to assist good subjects and to

preserve them from oppression. Upon his banners he had inscribed: Judge thou, O Lord, and avenge my cause (ver. 23). Though he had, at first, been a Covenanter, he found that there was neither civil nor religious freedom to be found among the king's enemies. His last gallant effort to set free the oppressed, after the murder of Charles I., is a shameful story of insolence and perfidy. He was invited to the Scotch mainland, deserted, taken by David Leslie and carried in a high cart into Edinburgh, and on 21st May 1650 hanged on a gallows thirty feet high, his head and limbs cut off, and his body buried under the gallows, as excommunicated by the Presbyterians. He warned the people that the ministers would bring them to the most insupportable servitude ever people had submitted to, and said that he was prouder to have his head set on the Tolbooth than he could have been to have his picture in the king's bedchamber; and he wished he had flesh enough not only for four cities, but for all Christendom, as a testimony for the cause for which he suffered.

There is a celebrated passage of Richard Hooker's (1554-1600) which is quoted in many books upon the psalms. It is almost a literal translation from Torquemada, the Dominican Inquisitor (1420-1498). "What is there necessary for man to know, which the Psalms are not able to teach? They are, to beginners, an easy and familiar introduction; a mighty augmentation of all virtue and knowledge in such as are entered before; a strong confirmation to the most perfect amongst others. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, patience unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of the world which is to come, all good necessarily to be either known or

done or had, this one celestial fountain yieldeth. Let there be any grief or disease incident unto the soul of man, any wound or sickness named, for which there is not in this treasure-house a present comfortable remedy at all times ready to be found. Hereof it is that we covet to make the Psalms especially familiar unto us all."

This psalm is called in Scotland the psalm of James Stewart of the Glens, who was hanged wrongfully for the murder of Colin Campbell of Glenure, the Red Fox, in 1752. He repeated this psalm at the gallows.

Psalm xxxvi.

To the chief Musician, A Psalm of David the servant of the Lord.

Dixit injustus.

1 My heart sheweth me the wickedness of the ungodly : that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight : until his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit : he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way : neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens : and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains : thy

judgements are like the great deep.

7 Thou, Lord, shalt save both man and beast ; How excellent is thy mercy, O God : and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house : and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life : and in thy light shall we see light.

10 O continue forth thy loving-kindness unto them that know thee : and thy righteousness unto them that are true of heart.

11 O let not the foot of pride
come against me: and let not
the hand of the ungodly cast me
down.

12 There are they fallen, all
that work wickedness: they are
cast down, and shall not be
able to stand.

Latins.—Monday Matins.

Greeks.—Monday morning.

This psalm, perhaps more than any other, seems to be an epitome and anticipation of the teaching of St. John the Divine. It might almost be called St. John's psalm. The very application of the words is in St. John's style. The ninth verse, for instance, *in lumine tuo videbimus lumen*, is directly glanced at in the *Lumen de Lumine* (Light of Light) used of Christ by the Nicene Creed. Piers Ploughman heard all the saints in heaven sing the seventh verse for joy over the sinner that repents.

Verse 8 is associated with St. Cuthbert (ob. 687), who when his monks were much discouraged at the barrenness of Farne Island, promised them, on the strength of these words, a supply of sweet water. This was shortly discovered. St. Cuthbert died on this island and his bones were removed to Durham in the reign of Henry I.

Verse 9 has done much to fortify the opinion of those who, like Bishop Butler, held that eternal life is possible to animals; and from the same source have been drawn many noble pleas for mercy to these our fellow-creatures. Among the latter is the sermon by Josias Shute (1588–1643) to the East India Company, where he says: "David will rather venture on a lion than lose a lamb: Jacob will endure heat by day and cold by night rather than neglect his flocks: Moses will fight with odds rather than the cattle shall perish with thirst." This merciful man died Arch-deacon of Colchester.

From a very early date this psalm has supplied materials for some of the great hymns of the Church.

The second-century hymn, which Keble translates "Hail Gladdening Light," St. Ambrose's *Splendor Paternæ gloriæ*, St. Bernard's *Jesu, dulcedo cordium*, and many more contain echoes of it.

EVENING PRAYER

Psalm xxxvii.

A Psalm of David.

Noli æmulari.

1 Fret not thyself because of the ungodly: neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass: and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall give thee thy heart's desire.

5 Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light: and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him: but grieve not thyself at him, whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure: fret not thyself, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth: and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just: and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn: for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow: to cast down the poor and needy, and to slay

such as are of a right conversation.

15 Their sword shall go through their own heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time: and in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish; and the enemies of the Lord shall consume as the fat of lambs: yea, even as the smoke, shall they consume away.

21 The ungodly borroweth, and payeth not again: but the righteous is merciful, and liberal.

22 Such as are blessed of God shall possess the land: and they that are cursed of him shall be rooted out.

23 The Lord ordereth a good man's going: and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet saw I

never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth: and his seed is blessed.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forsaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished: as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgement.

32 The law of his God is in his heart: and his goings shall not slide.

33 The ungodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land: when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power: and flourishing like a green bay-tree.

37 I went by, and lo, he was gone: I sought him, but his place could nowhere be found.

38 Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together: and

the end of the ungodly is, they shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord: who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them: he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Latins.—Monday Matins.

Greeks.—Monday morning.

This psalm has been called “a draught against grumbling,” and also the “mirror of Providence.” It is alphabetical, a pair of verses going to a letter. Its moral epigrams have made it, in use and work, more to be taken as affording texts and mottoes than as expressing one great aspiration. For this reason it has had an immense popularity among modern sermon-writers in our swifter and less continuous times.

Emmanuel the Fortunate (1495–1521), King of Portugal, took for his motto verse three, *Spera in Domino*, and by a play upon the first word took the sphere for his device. The churches of his reign are surmounted by a sphere instead of the cross.

Verse 5 was a favourite motto with the great African explorer David Livingstone (1813–1873), who did so much to discover Central Africa. He was for seventeen years a missionary, and for sixteen a professional explorer.

Verse 11 being incorporated in the Beatitudes has necessarily had less of the attention of Christendom than if it had no New Testament version. But Fuller (1608–1661), that great royalist parson, comforted many distressed souls in the decline

of the Commonwealth by his "Mixed Contemplations":
 "I was much affected with reading that distich in
 Ovid, as having something extraordinary therein :

*Tarpeia quondam prædixit ab ilice cornix,
 Est bene, non potuit dicere, dixit erit.*

The crow sometimes did sit and spell on top of Tarpie Hall,
 She could not say, All's well! all's well! but said, It shall
 it shall!

But what do I listen to the language of the crow
 whose black colour hath a cast of hell therein, in
 superstitious soothsaying? Let us hearken to what
 the dove of the Holy Spirit saith, promising God's
 servants that, though the present times be bad, the
 future will be better. 'The meek shall inherit the
 earth and shall delight themselves in the abundance
 of peace'" (Ps. xxxvii. 11). *

Verse 23. One cannot but think of the descrip-
 tion in *The Newcomes* of the old colonel in the
 Grey Friars' Almshouse, in the black gown of
 the pensioners with the Order of the Bath on his
 breast, standing among the Poor Brethren and re-
 peating the responses of the Founder's psalm.

Verse 24 was St. Gregory Nazianzen's comment
 on the death of his sister Gorgonia (fourth century).
 It was also applied by Henry of Blois, Bishop of
 Winchester, to St. Thomas of Canterbury when he
 heard of the martyrdom (1170).

Verse 25. Langland (fourteenth century) makes Piers
 the Ploughman conclude from this that "the Book
 banneth beggary."

Verse 27. A favourite verse of St. Benedict of Aniane
 (ninth century), a contemporary and friend of Alcuin's.
 He was Charlemagne's cup-bearer, who, being saved
 from drowning, became a monk of such austerity as
 to court derision. His house was of wood, the vest-
 ments coarse, and the chalice of wood and glass. He

reformed the monasteries of Aquitaine, making the monks labour at farming. He was used to say this verse: "If you think you cannot keep many commandments, keep only this one little one."

William of Newburgh sums up the history of William Rufus (1199) in verses 36-37 when he heard of the death of this most ferocious of men. The thirty-eighth verse is a favourite one for the preachers of funeral sermons, particularly in the seventeenth and eighteenth centuries, from Fuller to Wesley. Sir Walter Scott (1771-1832), when he lay dying, "while the Tweed murmured through the woods and a September sun lit up the towers," called his son-in-law and said to him: "Be a good man: only that can comfort you when you come to lie here!" evidently paraphrasing this celebrated verse.

THE EIGHTH DAY

MORNING PRAYER

Psalm xxxviii.

A Psalm of David, to bring to remembrance.

Domine, ne in furore.

1 Put me not to rebuke, O Lord, in thine anger: neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are

gone over my head: and are like a sore burden, too heavy for me to bear.

5 My wounds stink, and are corrupt: through my foolishness.

6 I am brought into so great trouble and misery: that I go mourning all the day long.

7 For my loins are filled with a sore disease; and there is no whole part in my body.

8 I am feeble, and sore

smitten: I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire: and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble: and my kinsmen stood afar off.

12 They also that sought after my life laid snares for me: and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not: and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust: thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me: for when my foot slipped, they rejoiced greatly against me.

17 And I, truly, am set in the plague: and my heaviness is ever in my sight.

18 For I will confess my wickedness: and be sorry for my sin.

19 But mine enemies live, and are mighty: and they that hate me wrongfully are many in number.

20 They also that reward evil for good are against me: because I follow the thing that good is.

21 Forsake me not, O Lord my God: be not thou far from me.

22 Haste thee to help me: O Lord God of my salvation.

Liturgical use.—Ash Wednesday Matins.

Latins.—Monday Matins; Good Friday Matins; Visitation of the sick.

Greeks.—Monday evening; Dawn in Lent.

The third penitential psalm (vi., xxxii., xxxviii., li., cii., cxxx., cxliii.). This is the antidote against the deadly sin of *Gula*, gluttony, a term which includes drunkenness.

The penitential psalms have long ago minted phrases which are in current circulation. Some may be gathered from our version, such as: "Presseth

me sore"; "My foot slipped"; "Make haste to help me," and so on. The Vulgate in the tenth verse has, *Lumen oculorum*—the light of mine eyes is not with me—which seems to be the original of that famous phrase.

This is a poet's psalm, as well as a popular one. Sir Thomas Wyatt (1503–1540) turned it into verse of ten-syllable lines. He first introduced the sonnet into England, had been a suitor of Anne Boleyn's, and, though he passed through many perils, escaped death by violence. He had a love for the seven psalms and for Psalm xxxvii., part of which also he turned into verse.

In his letter to his son, which he desires him to read, he tells him that he has "been in a thousand dangers and hazards, enmities, hatreds, prisonments, despites, and indignations, but that God hath of His goodness chastised me and not cast me clean out of His favour; which thing I can impute to nothing but to the goodness of my good father" (Sir Henry Wyatt).

Edmund Spenser (1552–1599) also wrote a version of the penitential psalms, which is lost.

Verse 15 gives the refrain to George Herbert's beautiful poem, "The Quip." The World, Beauty, Money, Glory, and Wit in turn jeer at the poet, who replies to all, "Thou shalt answer, Lord, for me."

"Yet when the houre of Thy designe
To answer these fine things shall come,
Speak not at large, say, I am thine,
And then they have their answer home."

The same text is among the last recorded sayings of John Wesley (1703–1791).

The opening words, *Domine ne in furore tuo arguas me, neque in irâ tuâ corripias me*, are not uncommon as a mediæval inscription, particularly in bequests and memorials, e.g. on the paten left to Yeovil Church by the vicar, John Glanvill, 1407. The words are a prayer

to be spared from torment and from hell-fire, both of which are now supposed to be too heavy for the belittled white-washed souls of modern men to endure.

Psalm xxxix.

To the chief Musician, even to Jeduthun, A Psalm of David.

Dixi custodian.

1 I said, "I will take heed to my ways: that I offend not in my tongue.

2 "I will keep my mouth as it were with a bridle: while the ungodly is in my sight."

3 I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing the fire kindled: and at the last I spake with my tongue;

5 "Lord, let me know mine end, and the number of my days: that I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope: truly my hope is even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

14 For I am a stranger with thee: and a sojourner, as all my fathers were.

15 O spare me a little, that I may recover my strength: before I go hence, and be no more seen."

Liturgical use.—Burial of the dead.

Latins.—Tuesday morning.

Greeks.—Monday evening.

The ancient burial psalms of the English were cxiv., xxv., cxviii., xlii., cxxxii., cxxxix., cxlviii., cxlix., cl., and the seven of penitence. In 1549 the burial psalms were cxvi., cxxxix., and cxlvi., of which only the second followed the ancient use; xlii. was used at the requiem also. For one hundred and nine years the psalms were then banished from funerals (1552–1661), when the two now in use were inserted, because Laud, feeling the need of psalms, had used these for burials.

St. Ambrose (fourth century) was stirred up by this psalm to write his book of the Offices, being much moved by its holy tone, patience, apt speech, and by that contempt of riches which is the foundation of all virtue. It was also a favourite of Robert Leighton (1611–1684), Archbishop of Glasgow, and a famous preacher.

There is a story related by Socrates Scholasticus (and referred to by Robert Browning in his “Jocoseria”) that St. Isidore gave the first verse of this psalm as a lesson to a pupil of his, Pambo by name. The scholar never came for a second lesson for nineteen years, and when asked the reason said that he had not yet learnt his first lesson.

Verse 4. John Keble (1792–1866) used to say that this verse contained the secret of all poetry, strong feeling, meditative reason, and, lastly, expression.

Verse 7. G. Cavendish (1557) sums up the life of Cardinal Wolsey with a passage of great eloquence applicable to all history: “Who list to read and consider, with an indifferent eye, this history, may behold the wondrous mutability of vain honours, the brittle assurance of abundance, the uncertainty of dignities, the flattering of feigned friends, and the tickle trust to worldly princes, whereof this Lord

Cardinal hath felt both of sweet and the sour in each degree; as fleeting from honours, losing of riches, deposed from dignities, forsaken of friends, and the inconstantness of princes' favour, of all which things he hath had in this world the full felicity, as long as fortune smiled upon him; but when she began to frown, how soon was he deprived of all these dreaming joys and vain pleasures. The which in twenty years with great travail, study, and pains, obtained, were in one year and less, with heaviness, care, and sorrow, lost and consumed. O madness! O foolish desire! O fond hope! O greedy desire of vain honours, dignities, and riches! O what inconstant trust and assurance in rolling fortune! Wherefore the prophet said full well, *Thesaurizat, et ignorat cui congregabit ea.*"

Verse 10. Among the last words of John Calvin, who died of the asthma (1564).

Psalm xl.

To the chief Musician, A Psalm of David.

Expectans expectavi.

1 I waited patiently for the Lord: and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth: even a thanksgiving unto our God.

4 Many shall see it, and fear: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts which are to us-ward: and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them: they should be more than I am able to express.

8 Sacrifice, and meat-offering, thou wouldest not: but mine ears hast thou opened.

9 Burnt-offerings, and sacrifice for sin, hast thou not required: then said I, "Lo, I come.

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God: I am content to do it; yea, thy law is within my heart."

11 I have declared thy righteousness in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart: my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth: from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving-kindness and thy truth always preserve me.

15 For innumerable troubles are come about me; my sins

have taken such hold upon me that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me: make haste, O Lord, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it: let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame: that say unto me, "Fie upon thee, fie upon thee."

19 Let all those that seek thee be joyful and glad in thee: and let such as love thy salvation say always, "The Lord be praised."

20 As for me, I am poor and needy: but the Lord careth for me.

21 Thou art my helper and redeemer: make no long tarrying, O my God.

Liturgical use.—Good Friday Matins.

Latins.—Tuesday Matins; Good Friday.

Greeks.—Monday evening.

The use of this psalm is explained by the comments upon it in the Epistle to the Hebrews. The opening words were the last spoken by St. Francis de Sales, who added: *Advesperascit et inclinata est jam dies.* He was born in the diocese of Geneva in 1567, and

laboured to counteract the power of Calvin and Zuinglius, with great success. He was made first coadjutor and then bishop, and died in Lyons in 1622.

Amongst the smallest books in the British Museum are two the size of a postage stamp (64mo). They were printed in Birmingham in 1855. One is this psalm and one Psalm cxlv. (I will magnify Thee, O God my King). They have no note nor comment, and are chosen apparently one for sorrow and one for happiness, as expressing the gamut of human life.

There is a beautiful rabbinic legend quoted by the old *Guardian* (No. 138) that Adam saw the spirits of all his sons pass before him. The most beautiful of all, he was told, was but to live one year. He prayed, and obtained his prayer, that three score and ten of his own years should be given to this spirit, and thus Adam fell short of a thousand years by David's seventy. This story not only shows the high opinion that the rabbins entertained of the sweet Psalmist of Israel, but also that the completeness of human life is the measure of the psalms.

This was a psalm which kept the sculptor Benvenuto Cellini from despair when he was in the prison at Nonor in 1538. He was imprisoned in a cell where a man had lately been starved to death, and he narrowly escaped a like evil death in the same place.

EVENING PRAYER

Psalm xli.

To the chief Musician, A Psalm of David.

Beatus qui intelligit.

1 Blessed is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble.	keep him alive, that he may be blessed upon earth: and deliver not thou him into the will of his enemies.
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2 The Lord preserve him, and	3 The Lord comfort him,
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when he lieth sick upon his bed: make thou all his bed in his sickness.

4 I said, "Lord, be merciful unto me: heal my soul, for I have sinned against thee."

5 Mine enemies speak evil of me: "When shall he die, and his name perish?"

6 And if he come to see me, he speaketh vanity: and his heart conceiveth falsehood within himself, and when he cometh forth he telleth it.

7 All mine enemies whisper together against me: even against me do they imagine this evil.

8 "Let the sentence of guiltiness proceed against him: and

now that he lieth, let him rise up no more."

9 Yea, even mine own familiar friend, whom I trusted: who did also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord: raise thou me up again, and I shall reward them.

11 By this I know thou favourest me: that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me: and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel: world without end. Amen.

Liturgical use.—Dirge (see Ps. v.).

Latins.—Tuesday Matins.

Greeks.—Monday evening.

This is Judas Iscariot's psalm, because of the application by our Lord (St. John xiii. 18) to that Apostle. For this reason it was chosen by St. Ambrose in Milan, for Wednesday use, the day of the betrayal. St. Augustine comments upon it, as prophetic of the resurrection, as appears more particularly in his Latin version, *e.g. vivificet*—make him alive, for keep him alive—in verse two, and so on. Hence it passed into the Dirge for the Dead.

Because of the Judas application, it has figured in many conspiracies—the ninth verse in particular. The citizens of Utrecht tried to warn Florence Count of Holland, in 1296, of a nobles' conspiracy against him, by presenting him with a paper, whereon this

verse was inscribed. But the unhappy man neglected the warning and was stabbed in twenty places. Bishop Hacket preached upon the same verse at the thanksgiving after the Gowrie Conspiracy.

The first verse is one of the offertory sentences in the Communion Office, and has been used as a motto, title, and provocative to many good works, such as in spital sermons, pleas for the dispensaries which sprang up in the middle of the eighteenth century, and the charity schools, which mostly began in the latter end of the same and beginning of the next century.

This psalm marks the end of the first book of the psalms (*vide* end of volume). This division was made by St. Gregory of Nyssa in Cappadocia (339-395), the brother of St. Basil the Great, who took a prominent part in the Council of Constantinople, 382. He considers that the five books represent five stages in the holy life. The first dissuades from vice and persuades to virtue; the second represents the thirst and ardour for righteousness; the third describes the state of those who have knowledge of holy things; the fourth raises men above earthly things, and the fifth book elevates the mind to the summit of perfection.

The healing well of St. Evroult (*vide* Ps. xxiv.) sprang from this psalm. One day a poor man asked for food and was denied, for there was but half a loaf left among all the brethren. St. Evroult quoted the opening words of the psalm and added: "Never will He who made all fail to feed those for whom He condescended to shed His precious blood, when nailed to the tree." A messenger was sent after the poor man with the half loaf, and where he overtook him and gave him the loaf, he planted his staff in the ground. From that hour and place a sudden and noble stream gushed out and has never failed.

Psalm xlii.

To the chief Musician, Maschil, for the sons of Korah.

Quemadmodum.

1 Like as the hart desireth the water-brooks : so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God : when shall I come to appear before the presence of God ?

3 My tears have been my meat day and night : while they daily say unto me, Where is now thy God ?

4 Now when I think there-upon, I pour out my heart by myself : for I went with the multitude, and brought them forth into the house of God ;

5 In the voice of praise and thanksgiving : among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul : and why art thou so disquieted within me ?

7 Put thy trust in God : for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me : therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes : all thy waves and storms are gone over me.

10 The Lord hath granted his loving-kindness in the daytime : and in the night-season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me : why go I thus heavily, while the enemy oppresseth me ?

12 My bones are smitten asunder as with a sword : while mine enemies that trouble me cast me in the teeth ;

13 Namely, while they say daily unto me : Where is now thy God ?

14 Why art thou so vexed, O my soul : and why art thou so disquieted within me ?

15 O put thy trust in God : for I will yet thank him, which is the help of my countenance, and my God.

Liturgical use.—Requiem Introit (e) ; Dirge (see Ps. v.).
Latins.—Tuesday Matins ; Baptism of adults.
Greeks.—Monday evening.

This psalm gave the hart to early Christian pictorial design, on the walls of the catacombs and elsewhere. It is also the source of the buck or hart in more modern heraldry; and in Tate and Brady's version, "As pants the hart for cooling streams," is known to all lovers of hymns. It was formerly used in the English Burial Service, of the dead thirsting for the better portion which is to be theirs after the Great Day, of the dead singing through the night, vexed and disquieted but yet comforted by their faith. The mystic character of the psalm has made it a favourite of many deep and poetic writers, *e.g.* St. Jerome, and the Venerable Bede who turned it into verse. The deep which calls to deep has been interpreted in many ways. Is it the inner meaning of the Old Testament, calling in the cataract voices of prophets to the New? or the deep of man's misery to God's mercy? or judgement to mercy? or man preaching faith and truth to man? or is it pang calling to pang, and horror to horror of hell-flames, as St. Augustine suggests in his second interpretation? The Jordan land, too, did it mean the baptismal waters, and Hermon, the curse of sin now removed? St. Maur (sixth century), following the Latin Fathers in his interpretation, named his little cell Hermon, and used to retire there from the cares of his bishopric, and finally was buried there. He was a young Italian noble when he joined St. Benedict, but, on the death of his master, left Italy for the Loire country, where he founded that congregation, whose name sounds dear to scholars. His shrine now stands where his Hermon cell once was placed.

William Lord Russell, from the time of his imprisonment for complicity in the Rye House Plot looked upon himself as a dead man, and read particularly in the Psalms and in Baxter's *Dying Thoughts*. "Be not cast down, O departing soul, nor by unbelief dis-

quieted within me. Trust in God, for thou shalt quickly by experience be taught to give Him thanks and praise, who is the health of my countenance and my God." On his way to the scaffold Lord Russell was singing psalms a great part of the way, and said he hoped to sing better soon.

Psalm xliiii.

Judica me, Deus.

1 Give sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Liturgical use. — Introit to Mass of third Sunday in Lent (e).

Latins. — Tuesday at Lauds.

Greeks. — Monday evening.

Pope Cælestine I. (422-432) lived in the dreadful days of the Vandal Aleman, Gothic, and Hunnish invasions, when the whole Roman Empire seemed shaken to pieces, when Aetius refused to defend Britain against the Picts, and every province in turn was harried and wasted. The Church was distracted by Arian, Nestorian, and Pelagian heresies, and every wild misbelief flourished. This Pope then

enjoined the use of the Psalms in alternate verses between clergy and people, and also fixed upon this psalm to be said by each priest as part of the secret devotions before the Mass. Though saintly commentators have told us that the deceitful and wicked man prayed against, by each man, is himself, yet there is little doubt that Cælestine aimed at a more objective enemy. The psalm had been sung at St. Augustine's baptism, when the *Te Deum* was composed. Cælestine was pope when that doctor died.

When Henry of Richmond landed at Milford Haven in 1485 he straightway knelt upon the shore, raised his grey eyes to heaven, and recited, *Judica me, Deus*; and he seems to have retained a love of this psalm to the end of his days. He was a young man with fine hair, a long neck, bright complexion, and smiling mouth, but afterwards became an austere, thin-lipped, almost monkish-looking king, tamed by the difficulties of his uncertain position. Cardinal Manning wrote about the fifth verse, concerning his Oxford days: "The Psalms and Lessons were always a delight. This verse always seemed a voice to me. Every day in the daily Mass it comes back to me."

Among other lovers of this psalm was Nathaniel Homes, a seventeenth-century Calvinist divine, who wrote a folio commentary upon it called *Soul-Cordials against Sore Discomforts*. This man, having passed through the phases of Presbyterian and Independent, made himself into a sort of diocesan over a large area, excommunicating whom he would and refusing even baptism to those children whose parents did not satisfy him of their repentance. He was ejected from his many cures at the Restoration, and died very rich at a green old age. His contemporaries were divided about his character. To some he was a profound divine: to others a mutable

and fantastical person, but all acknowledged the audacity of his discipline in examining the lives and conversation of the laity.

THE NINTH DAY
MORNING PRAYER

Psalm xliv.

To the chief Musician for the sons of Korah, Maschil.

Deus, auribus.

1 We have heard with our ears, O God, our fathers have puttest them to confusion that hate us.

9 We make our boast of God all day long: and will praise thy Name for ever.

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

10 But now thou art far off, and puttest us to confusion: and goest not forth with our armies.

3 For they gat not the land in possession through their own sword: neither was it their own arm that helped them;

11 Thou makest us to turn our backs upon our enemies: so that they which hate us spoil our goods.

4 But thy right hand, and thine arm, and the light of thy countenance: because thou hadst a favour unto them.

12 Thou lettest us be eaten up like sheep: and hast scattered us among the heathen.

5 Thou art my King, O God: send help unto Jacob.

13 Thou sellest thy people for nought: and takest no money for them.

6 Through thee will we overthrow our enemies: and in Thy Name will we tread them under, that rise up against us.

14 Thou makest us to be rebuked of our neighbours: to be laughed to scorn, and had in derision of them that are round about us.

7 For I will not trust in my bow: it is not my sword that shall help me;

15 Thou makest us to be a byword among the heathen: and that the people shake their heads at us.

8 But it is thou that savest us from our enemies: and

16 My confusion is daily be-

fore me : and the shame of my face hath covered me ;

17 For the voice of the slanderer and blasphemer : for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget thee ; nor behave ourselves frowardly in thy covenant.

19 Our heart is not turned back : neither our steps gone out of thy way ;

20 No, not when thou hast smitten us into the place of dragons : and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange

god : shall not God search it out ? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long : and are counted as sheep appointed to be slain.

23 Up, Lord, why sleepest thou : awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face : and forgettest our misery and trouble ?

25 For our soul is brought low, even unto the dust : our belly cleaveth unto the ground.

26 Arise, and help us : and deliver us for thy mercy's sake.

Latins.—Tuesday Matins.

Greeks.—Monday evening.

The passage in the additional prayers of the Litany, which begins, "O God, we have heard with our ears," is taken from this psalm and represents the psalmody by which ancient Litanies were followed. The words were inserted by Cranmer in 1544, from the lesser Litany of Sarum. The prayer and respond are a condensed form of the whole psalm, being the first and last verses, and contain the famous phrase, *Opus operatum*.

The last literary work of the great St. Ambrose was a commentary on this psalm. His secretary, Paulinus, saw a flame like a little shield envelop his head and pass into his mouth. His face became white like snow, but he regained his colour ; but the terrified scribe could write no more that day, and the saint shortly after passed away (397 A.D.).

This was the psalm chosen for the daily use of the English troops in France in 1589, who were helping Henry of Navarre against the Leaguers in that campaign which was decided by the battles of Arques and Ivry.

Among the other royalist clergy in the Civil War was John Bramhall (1594–1663), who had been chaplain to Wentworth and was impeached by the Irish Commons for his vigorous opposition to the Covenant. He preached a public thanksgiving sermon in York Cathedral for the victory of Adwalton Moor, when the Earl of Newcastle defeated the Fairfaxes, 30th June 1643, and took for his text verses seven and eight of this psalm. When Matthew Wren (1585–1667), the learned bishop of Ely and friend of Laud, was liberated from his eighteen years' imprisonment in the Tower, he preached a sermon contrasting the Covenant of verse eighteen with the Scottish Covenant. Pepys calls him "poor Bishop Wren," and his hard case excited much sympathy from his contemporaries.

Psalm xlv.

To the chief Musician, upon Shoshannim, for the sons of Korah,
Maschil, A Song of loves.

Eructavit cor meum.

1 My heart is inditing of a good matter: I speak of the things which I have made unto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer than the children of men: full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most Mighty: according to thy worship and renown.

5 Good luck have thou with thine honour: ride on, because of the word of truth, of meekness, and righteousness; and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee: even in the midst among the King's enemies.

7 Thy seat, O God, endureth for ever: the sceptre of thy kingdom is a right sceptre.

8 Thou hast loved righteousness, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of myrrh, aloes, and cassia: out of the ivory palaces, whereby they have made thee glad.

10 Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours.

11 Hearken, O daughter, and consider, incline thine ear: forget also thine own people, and thy father's house.

12 So shall the King have pleasure in thy beauty: for he

is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The King's daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needlework: the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought: and shall enter into the King's palace.

17 Instead of thy fathers thou shalt have children: whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another: therefore shall the people give thanks unto thee, world without end.

Liturgical use.—Christmas Day Matins.

Latins.—Tuesday Matins; Christmas Day; Circumcision; Festivals of Our Lady; Apostles and evangelists.

Greeks.—Monday evening.

The custom of singing the *Gloria* after each psalm was enjoined upon the Western Church, it is said, by Pope Silvester (314–336), Constantine's pope.

This psalm has been said to be the origin of our coronation ceremonies, but was rather itself suggested

by these more ancient rites of sword, sceptre, and unction. This psalm has been a great stronghold of mystical interpretation, a method to which modern Christians are assuredly pledged by the recital of *Gloria* at the end of each psalm (see xv.), in the West more than in the East. But from St. Basil until Paschasius Rhabertus, in the ninth century and onwards, the mystical force of this psalm has been universally admitted and, by its proper use, is authoritative. The Good Word (or Good Matter) of the verse was a great stronghold of St. Athanasius and the Catholics against the Arian heretics. In Chaucer's time (*vide* "Sompnour's Tale," 226), the psalm was said "for soules," *i.e.* for the dead.

St. Columba, the sixth-century missionary from Donegal to Scotland, was at his evening prayers near the mouth of the Ness, when he was interrupted by a body of hostile Picts. With his tremendous voice he raised this psalm and they fled in amazement.

Verse 8. "I have loved righteousness and hated iniquity, and therefore I die in exile," were the last words of Pope Gregory VII. (Hildebrand), the sternest and most logical of all the Ultramontanes, whose masterful insistence upon the temporal power caused not only disputes with Henry IV. of Germany and William the Conqueror of England, Spain, France, and the Eastern Churches, but laid the foundation of all the great quarrels between Church and State to this day.

Verse 11. John Capgrave (1393-1464), the Augustinian friar and chronicler, quotes this verse upon the baptism of little Henry VI. Those who are regenerate in baptism are to forget the house of wrath.

Psalm xlvi.

To the chief Musician for the sons of Korah, A Song upon Alamoth.

Deus noster refugium.

1 God is our hope and strength: a very present help in trouble.

2 Therefore will we not fear, though the earth be moved: and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God: the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved: but God hath shewed

his voice, and the earth shall melt away.

7 The Lord of hosts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord: what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world: he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 "Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth."

11 The Lord of hosts is with us: the God of Jacob is our refuge.

Latins.—Matins on Tuesday; Epiphany; Dedication festivals; Feasts of Our Lady.

Greeks.—Monday evening; Mesorion of first hour.

This is, naturally, a psalm for stormy weather, and has come to men's mouths most in the worst times of stress and disturbance, of persecution and revolution. It is the foundation of Luther's hymn, *Ein' feste Burg ist unser Gott*, which played so large a part in German

history, and has been called the Marseillaise of the Reformation, a comparison which suggests a great contrast. The psalm was sung in thanksgiving by the two Houses of Parliament on 19th June 1645. They attended a service of thanksgiving for the victory at Naseby, and having heard much Presbyterian preaching in the Grey Friars' Church, dined together in the Grocers' Hall, Poultry, and there sang this psalm. The epitaph on the tomb of Blanche Lady Arundel is: "God was our refuge and strength: the Lord of armies was with us; the God of Jacob was our Protector." With a handful of men she defended Wardour Castle against Hungerford and the rebel army, and held it for the king. She obtained honourable terms, not honourably kept. Her husband was killed fighting for the king at Oxford. Her portrait survives in Arundel Castle, and shews her as a large-eyed lady, with a flexible, humorous mouth.

The psalm was used for the earthquakes of 1692, and for the great storm of 1704 ("Such as of late o'er pale Britannia passed"), and for Marlborough's victory of Oudenarde, 11th July 1708. It has also been sung in English churches as a thanksgiving for peace, e.g. for the Treaty of Ryswick, 1697, Utrecht, 1713, at the close of the Seven Years' War, 1763, and the peace of Amiens, 1802.

Verse 10. Vincent of Lerins (ob. 450 A.D.) chose the quiet abbey in the island off Cannes, as his lot in life, that he might without distraction practise the psalm, *Vacate et videte quoniam ego sum Deus*; and so, after divers and sad storms in the wars of the world he sheltered himself "in the most certain port of the religious life." He had been a soldier, like many others of the Church's saints. This verse may almost be said to be the recruiting verse of the monastic life.

EVENING PRAYER

Psalm xlvii.

To the chief Musician, A Psalm for the sons of Korah.

Omnes gentes, plaudite.

1 O clap your hands together, all ye people : O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared : he is the great King upon all the earth.

3 He shall subdue the people under us : and the nations under our feet.

4 He shall choose out an heritage for us : even the worship of Jacob, whom he loved.

5 God is gone up with a merry noise : and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God : O sing praises, sing praises unto our King,

7 For God is the King of all the earth : sing ye praises with understanding.

8 God reigneth over the heathen : God sitteth upon his holy seat.

9 The princes of the people are joined unto the people of the God of Abraham : for God, which is very high exalted, doth defend the earth, as it were with a shield.

Liturgical use.—Ascension-day evening ; Introit to Ascension Mass (e).

Latins. — Tuesday Matins ; Epiphany ; Trinity Sunday ; Apostles and evangelists.

Greeks.—Tuesday morning.

Verse 7. Archbishop Matthew Parker (1504–1574) chose this verse as the motto for his metrical Psalms, which were his exercise in his religious exile (1557). The same motto has since served for many Psalters, e.g. Helmore's. Parker was the translator for the bishop's bible of Genesis, Exodus, St. Matthew, and St. Mark, and the Pauline epistles, except Romans and 1 Corinthians. He was a Norfolk and Cambridge man, who became Anne Boleyn's chaplain and was deprived under Queen Mary, but amply repaid under Elizabeth for his services to her mother.

Psalm xlviii.

A Song and Psalm for the sons of Korah.

Magnus Dominus.

1 Great is the Lord, and highly to be praised: in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north-side lieth the city of the great King; God is well known in her palaces as a sure refuge.

3 For, lo, the kings of the earth: are gathered, and gone by together.

4 They marvelled to see such things: they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow: as upon a woman in her travail.

6 Thou shalt break the ships of the sea: through the east-wind.

7 Like as we have heard, so have we seen in the city of the

Lord of hosts, in the city of our God: God upholdeth the same for ever.

8 We wait for thy loving-kindness, O God: in the midst of thy temple.

9 O God, according to thy Name, so is thy praise unto the world's end: thy right hand is full of righteousness.

10 Let the Mount Sion rejoice, and the daughter of Judah be glad: because of thy judgements.

11 Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, set up her houses: that ye may tell them that come after.

13 For this God is our God for ever and ever: he shall be our guide unto death.

Liturgical use.—Whit Sunday morning.

Latins.—Matins on Tuesday; Christmas Day; Whit Sunday; Trinity Sunday; Dedication feast.

Occasion.—Thanksgiving for the deliverance from Sennacherib.

This is the psalm in which the Church celebrates her victories over the world, that is to say, over the unchristian order of society. It was used to commemorate the victories of St. Athanasius (fourth

century), Constantine (ditto), St. Bernard (1091–1153), and St. Thomas of Canterbury (1118–1170).

Verses 7. When this verse was applied to Christ, “it made the Arians frenzied with rage, that He should be regarded as the God, who upholds the world.”

Verses 10–13. These are the verses which explain the liturgical uses of the psalm. The Church, born on Whit Sunday, is the Christian Sion, and the abiding Comforter then given to Her is remembered in these words.

Psalm xlix.

To the chief Musician, A Psalm for the sons of Korah.

Audite hæc, omnes.

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| <p>1 O hear ye this, all ye people :
ponder it with your ears, all ye
that dwell in the world ;</p> <p>2 High and low, rich and
poor : one with another.</p> <p>3 My mouth shall speak of
wisdom : and my heart shall
muse of understanding.</p> <p>4 I will incline mine ear to
the parable : and shew my dark
speech upon the harp.</p> <p>5 Wherefore should I fear in
the days of wickedness : and
when the wickedness of my heels
compasseth me round about ?</p> <p>6 There be some that put
their trust in their goods : and
boast themselves in the multitude
of their riches.</p> <p>7 But no man may deliver
his brother : nor make agree-
ment unto God for him ;</p> <p>8 For it cost more to redeem</p> | <p>their souls : so that he must let
that alone for ever ;</p> <p>9 Yea, though he live long :
and see not the grave.</p> <p>10 For he seeth that wise men
also die, and perish together : as
well as the ignorant and foolish,
and leave their riches for other.</p> <p>11 And yet they think that
their houses shall continue for
ever : and that their dwelling-
places shall endure from one
generation to another ; and call
the lands after their own names.</p> <p>12 Nevertheless, man will not
abide in honour : seeing he may
be compared unto the beasts
that perish ; this is the way of
them.</p> <p>13 This is their foolishness :
and their posterity praise their
saying.</p> <p>14 They lie in the hell like</p> |
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sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning : their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell : for he shall receive me.

16 Be not thou afraid, though one be made rich : or if the glory of his house be increased ;

17 For he shall carry nothing away with him when he dieth :

neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man : and so long as thou doest well unto thyself, men will speak good of thee.

19 He shall follow the generation of his fathers : and shall never see light.

20 Man being in honour hath no understanding : but is compared unto the beasts that perish.

Latins.—Matins on Tuesday.

Greeks.—Tuesday morning.

This is the psalm which contained for Matthew Arnold's "Obermann once more" the whole message of David's land.

"While we believed, on earth He went
And open stood His grave ;
Men call'd from chamber, church, and tent,
And Christ was by to save.

"Now He is dead ! Far hence He lies
In the lorn Syrian town,
And on His grave, with shining eyes,
The Syrian stars look down.

"In vain men still, with hoping new,
Regard His death-place dumb,
And say the stone is not yet to,
And wait for words to come.

"Ah, from that silent sacred land
Of sun and arid stone,
And crumbling wall, and sultry sand,
Comes now one word alone !

“From David’s lips this word did roll,
 ’Tis true and living yet :
*No man can save his brother’s soul,
 Nor pay his brother’s debt.*

“Alone, self-poised, henceforward man
 Must labour ! must resign
 His all too human creeds, and scan
 Simply the way Divine.”

The psalm has been called the Church’s message on Dives and Lazarus, from St. Basil’s commentary.

Henry Lok (1597), an Elizabethan courtier, translated this psalm with some others into English verse, and thought the book of Ecclesiastes was a commentary upon it, a conclusion parallel to that of the individualist poet quoted above.

The first verse opens St. Gregory Nazianzen’s first invective against Julian. This saint, whose father became Bishop of Nazianzum, was born in 318. He attacked the subtle policy of keeping Christians out of the schools of learning, by which the Church was to be brought into contempt, and helped to lay and uphold the tradition of a learned clergy.

THE TENTH DAY

MORNING PRAYER

Psalm I.

A Psalm of Asaph.

¹ Deus deorum.

1 The Lord, even the most mighty God, hath spoken : and called the world, from the rising up of the sun, unto the going down thereof.		2 Out of Sion hath God appeared : in perfect beauty. 3 Our God shall come, and shall not keep silence : there shall go before him a consum-
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ing fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above : and the earth, that he may judge his people.

5 Gather my saints together unto me : those that have made a covenant with me with sacrifice.

6 And the heaven shall declare his righteousness : for God is Judge himself.

7 Hear, O my people, and I will speak : I myself will testify against thee, O Israel ; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings : because they were not alway before me.

9 I will take no bullock out of thine house : nor he-goat out of thy folds.

10 For all the beasts of the forest are mine : and so are the cattle upon a thousand hills.

11 I know all the fowls upon the mountains : and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee : for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls' flesh : and drink the blood of goats ?

14 Offer unto God thanks-

giving : and pay thy vows unto the most Highest.

15 And call upon me in the time of trouble : so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God : Why dost thou preach my laws, and takest my covenant in thy mouth ;

17 Whereas thou hatest to be reformed : and has cast my words behind thee ?

18 When thou sawest a thief, thou consentedst unto him : and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness : and with thy tongue thou hast set forth deceit.

20 Thou satest, and spakest against thy brother : yea, and hast slandered thine own mother's son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thyself : but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God : lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me : and to him that ordereth his conversation right will I shew the salvation of God.

Latins.—Matins of Tuesday.

Greeks.—Tuesday morning.

This is a psalm much used in necromancy, its opening words, *Deus deorum*, being regarded as a sign of the Divine power over evil spirits and devils.

Verse 18 was used in thief-finding. A number of names were placed in a key, which was turned over the verse, *Si videbas furem currebas cum eo*, and the guilty name would leap out; so with adultery and slander.

Verse 14 has been a favourite one for thanksgiving sermons. Pope's friend, Bishop Atterbury, the Jacobite, for example, preached on 29th May, Restoration day, a sermon on this text.

Psalm li.

To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

Miserere mei, Deus.

1 Have mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

2 Wash me thoroughly from my wickedness: and cleanse me from my sin.

3 For I acknowledge my faults: and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in

wickedness: and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

9 Turn thy face from my sins: and put out all my misdeeds,

10 Make me a clean heart, O God, and renew a right spirit within me.

11 Cast me not away from thy presence : and take not thy holy Spirit from me.

12 O give me the comfort of thy help again : and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips,

O Lord : and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

Liturgical uses.—Commination service ; the Fourth penitential psalm (*contra luxuriam*), the others being vi., xxxii., xxxviii., cii., cxxx., and cxliii.

Latins.—All week-days at Lauds ; Communion of sick ; Burial processions ; Preces, etc. etc.

Greeks.—Tuesday morning ; Daily nocturns ; Saturday ; Third hour ; Late evensong ; Visitation of sick ; Confession ; For dying ; Burial of laymen, monks, infants, and priests.

There is hardly any service in any part of the Catholic Church which does not contain verses of this psalm. Even if our Lord had not alluded to it in the publican's prayer, its own power and beauty would have seized upon the Christian conscience and imagination. It is the supreme type of spiritual repentance, not only of David after his treason, adultery, and murder, but of all the sons of penitence. It is the favourite psalm not of individual Christians but of

Christendom. St. Augustine's lectures were so thronged when he reached the *Miserere*, that he was afraid he could not make himself heard. St. Bernard found it to be the prelude to the monastic life: and when Dante saw the saints like a white rose around the throne of God, St. Bernard pointed out Ruth to him, the ancestress of him who wrote the *Miserere*. The same poet heard the psalm in purgatory, wailed by those who had put off repentance and died by violence. It was repeated by the excommunicated, when they were absolved, e.g. by King John at Winchester. The earliest English version of the Psalter begins with it. It inspired St. Aldhelm, King Ine's relative (seventh century), the reforming Bishop of Sherborne, as it did Keble, in our own age. St. Dunstan (924-988) ordered the sick to say it fifteen times with paternoster to redeem a day's fasting. Theodulf, Bishop of Orleans, whose *Capitula* were introduced in 994 into England, wished all Mass priests to say this psalm once or twice a day. Savonarola, between his torture and execution (1498), wrote a commentary upon it, which some people, inspired perhaps by Dean Colet, wished to introduce into the English Prayer Book, the opening words of which meditation Cranmer repeated on his knees in St. Mary's before he was burnt. It has been the last psalm of countless people on scaffolds; e.g. Sir Thomas More (1535), Lady Jane Grey and the Duke of Suffolk (1554), Rowland Taylor (1555), and the Romanist Martyrs in Elizabeth's reign, Alexander Brian, Robert Johnson, and William Filbie. Dr. Arnold of Rugby, when he was dying, chose this psalm instantly for his last meditation. Lucrezia Cenei had only said half the first verse when the axe fell. The Chevalier Bayard, in 1524, was retreating before the generals of Charles v. and was struck on the spine by a stone. He kissed the cross hilt of his sword and

began the *Miserere*, and so swooned away. He was buried at Grenoble. Not only human life but human work has been named from this poem—the seats in cathedral choir with their carvings, the daggers which hurried men to death, the monastic buttery, all bore this name. *Miserere* began the religious life of the novice, the *Kyrie Eleison* of the priest's Mass, the profession of arms for the knight, the scholar's entrance to his university. It was the chaunt of humiliation in plague, defeat, and famine. The men of action and of contemplation equally used it. Cardinal Sadoletto the poet (1477–1547); the Puritan Hildersham (1563–1632) wrote at length upon it, the latter making 152 lectures upon the theme. Donne, Bunyan, Paley, Simeon, Pusey, Kingsley, and innumerable others preached and lectured upon it, including Pope Urban iv., the Corpus Christi Pope, who made a metaphor of it. In fact, volumes could be made of its use alone.

Verse 7. This is the verse which names the *Asperges*, or use of holy water before the Mass or on great occasions, as when the Doges of Venice wedded the sea with rings. Dr. Ker says that in the most northern grave in the world, near Cape Beechy, is buried an English sailor. Above the grave is a copper tablet containing this verse.

Verse 17 gives a name to the thorough kind of repentance—contrition.

Bernabo Visconti (1385) was dying, filthy and neglected, in Trezzo prison, where so many of his victims had died before. He used to drag himself to the grating and repeat without ceasing, *Cor contritum et humiliatum Deus non despicias.*

Verse 18. When Henry v. was dying in 1416 and heard this psalm, he raised himself from his bed and said that the great hope of his life had been to lead a crusade to restore Jerusalem. "The souls of the

faithful pilgrims plead ever to God for us in these words," says Capgrave. In the seventeenth century, Allegri, master of the papal choir, composed a musical setting for the *Miserere*, which was long jealously and exclusively kept there. Mozart, when a boy of fourteen, wrote it down entirely at *Tenebræ*, and thus the music got known outside. So famous a psalm was, of course, used in necromancy; it was a cure for the thrush, and would "stent blood" to repeat it.

Psalm lii.

To the chief Musician, Maschil, A Psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

Quid gloriaris?

1 Why boastest thou thyself, thou tyrant : that thou canst do mischief ;

dwelling, and root thee out of the land of the living.

2 Whereas the goodness of God : endureth yet daily ?

7 The righteous also shall see this, and fear : and shall laugh him to scorn ;

3 Thy tongue imagineth wickedness : and with lies thou cuttest like a sharp razor.

8 "Lo, this is the man that took not God for his strength : but trusted unto the multitude of his riches, and strengthened himself in his wickedness."

4 Thou hast loved unrighteousness more than goodness : and to talk of lies more than righteousness.

9 As for me, I am like a green olive-tree in the house of God : my trust is in the tender mercy of God for ever and ever.

5 Thou hast loved to speak all words that may do hurt : O thou false tongue.

10 I will always give thanks unto thee for that thou hast done : and I will hope in thy Name, for thy saints like it well.

6 Therefore shall God destroy thee for ever : he shall take thee, and pluck thee out of thy

Liturgical use.—Introit for St. Stephen's Mass (e).

Latins.—Tuesday Matins.

Greeks.—Tuesday morning.

When Charles I. came to the Scotch camp at Newark, though the generals affected to treat him respectfully, the ministers knew no check, and often insulted the unhappy king to his face. One of them, after a railing sermon, ordered Psalm lii. to be sung :

“Why doest thou, tyrant, boast abroad,
Thy wicked works to praise?
Dost thou not know there is a God
Whose mercies last always?”

Then the king stood up, and, with a meekness and dignity that touched even those rigid enthusiasts, called for Psalm lvi. instead :

“Have mercy, Lord, on me, I pray,
For man would me devour ;
He fighteth with me day by day,
And troubleth me each hour.”

This version is Sternhold and Hopkins', of whom Fuller says “that they had drunk more of Jordan than of Helicon,” and who “have in many verses such poor rhyme that two hammers on a smith's anvil would make better music.” It is said (falsely said, Fuller declares) that Queen Elizabeth called these versions “Geneva Gigs.” “Some have made libellous verses in abuse of them; and no wonder if songs were made on the translators of the Psalms, seeing drunkards made them on David, the author thereof.” “Such as sing them must endeavour to amend them, by singing them with understanding heads and gracious hearts, whereby that which is but bad *matter* on earth will be made good *music* in heaven.”

In the life of St. Porphyrius, Bishop of Gaza, it is told that the great idol temple there took fire, and burnt for many days. The Christians gathered round

and chaunted this psalm, esteeming this fire the work of God; and, indeed, not a few heathen were thus converted.

Verse 8. In reference to this verse, and its warning against trusting in riches, King Edward vi. put on the English groats, *Posui Deum adiutorem meum.* Philip and Mary put the same legend on their shillings as did Elizabeth. The Tudors derived the motto from Henry vi., on whose coins it is found. It was also on the half-groat of Henry v., and the groat of Richard ii.

EVENING PRAYER

Psalm liii.

To the chief Musician upon Mahalath, Maschil, A Psalm of David.

Dixit insipiens.

1 The foolish body hath said in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickedness: there is none that doeth good.

3 God looked down from heaven upon the children of men: to see if there were any, that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that doeth good, no not one.

5 Are not they without understanding that work wickedness: eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was: for God hath broken the bones of him that besieged thee; thou hast put them to confusion, because God hath despised them.

7 Oh, that the salvation were given unto Israel out of Sion: Oh, that the Lord would deliver his people out of captivity!

8 Then should Jacob rejoice: and Israel should be right glad.

Latins.—On Wednesday at Matins.

Greeks.—On Tuesday morning.

This psalm, which is the Elohist version of Psalm xiv., is one of the bones of contention among modern critics.

Verse 1. The discourses upon this verse opened the wide field of controversy upon the ontological argument for the existence of God; St. Anselm, Duns Scotus, and Descartes being among the defenders of that argument. St. Thomas Aquinas and Kant rejected it, and many modern philosophers have practically abandoned it. The argument is briefly this, Can we suppose that the mind fashioned and invented a thought so great that it fills all thought? Professor Caird sums up and approves the meaning which underlies this "proof": "As spiritual beings, our whole conscious life is based on a universal self-consciousness, an absolute spiritual life, which is not a mere subjective notion or conception, but which carries with it the proof of its necessary existence or reality."

Verse 3. The Venerable Bede (673-735) has a well-known sermon on *Dominus de cælo prospexit*.

Verses 7 and 8. Henry Burton, an Independent seditious minister, was sentenced by the Star Chamber to deprivation, fine, pillory, loss of ears, and imprisonment in 1636. He was confined in Guernsey and liberated by the Long Parliament. He made a triumphant progress to London, and preached on these verses about England's bondage and hope of deliverance.

Psalm liv.

To the chief Musician on Neginoth, Maschil, A Psalm of David, when the Ziphims came and said to Saul, Doth not David hide himself with us?

Deus, in Nomine.

1 Save me, O God, for thy Name's sake: and avenge me in thy strength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For strangers are risen up against me: and tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my helper: the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord: because it is so comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath seen his desire upon mine enemies.

Liturgical use.—Good Friday morning.

Latins.—Daily at prime; Easter Eve.

Greeks.—Tuesday morning; Sixth hour.

This psalm is associated with the unfortunate Anne Askew, who at the age of twenty-five was burnt for heresy in 1546, although Bishop Bonner had tried to save her. She turned this psalm into verse, which is given by Bishop Bale with a woodcut and *Amor vincit omnia*. She had been turned out of doors by her husband Thomas Kyme.

Salmasius (Claud), professor of history at Leyden and the opponent of the too abusive Milton, died in 1653 saying: "If I had one year more I would spend it in reading David's psalms and Paul's epistles."

Verse 6. These words decided both popes and councils to make it illegal to devote children of a tender age to the monkish life, until they could give

“a free heart.” Unfortunately, they could not control the inside of the monasteries, and hence many a Filippo Lippi was forced to take vows for which he had no call.

Psalm lv.

To the chief Musician on Neginoth, Maschil, A Psalm of David.

Exaudi, Deus.

1 Hear my prayer, O God : and hide not thyself from my petition.

2 Take heed unto me, and hear me : how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast : for they are minded to do me some mischief ; so maliciously are they set against me.

4 My heart is disquieted within me : and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me : and an horrible dread hath overwhelmed me.

6 And I said, O that I had wings like a dove : for then would I flee away, and be at rest.

7 Lo, then would I get me away far off : and remain in the wilderness.

8 I would make haste to escape : because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them : for I have spied unrighteousness and strife in the city.

10 Day and night they go about within the walls thereof : mischief also and sorrow are in the midst of it.

11 Wickedness is therein : deceit and guile go not out of their streets.

12 For it is not an open enemy, that hath done me this dishonour : for then I could have borne it.

13 Neither was it mine adversary, that did magnify himself against me : for then peradventure I would have hid myself from him.

14 But it was even thou, my companion : my guide, and mine own familiar friend.

15 We took sweet counsel together ; and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go

down quick into hell: for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord shall save me.

18 In the evening, and morning, and at noonday will I pray, and that instantly: and he shall hear my voice.

19 It is he that hath delivered my soul in peace from the battle that was against me: for there were many with me.

20 Yea, even God, that endureth for ever, shall hear me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands upon

such as be at peace with him: and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart: his words were smoother than oil, and yet be they very swords.

23 O cast thy burden upon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for ever.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The bloodthirsty and deceitful men shall not live out half their days: nevertheless, my trust shall be in thee, O Lord.

Latins.—Matins on Wednesday.

Greeks.—Tuesday morning; Sixth hour; Visitation of sick.

This was the last psalm (his favourite) read by the wretched Darnley, the night he was blown up at Kirk-o'-Field, February 1567.

Richard le Serope (1405), called Saint Richard by the people, was greatly disappointed at the rule of Henry iv., strongly resisted the unlearned Parliament, and joined Northumberland in his rebellion. He was taken by treachery and executed. On his way to execution he sang the psalm *Exaudi*, and jested at the king's physician on his escape from medicine. At his request the headsman dealt him five wounds. The fifth severed his head. The psalm *Exaudi* was the proper psalm for Sir William, patron of York, whose day it was.

Dr. Johnson's prayers, composed upon the death of

his dear wife Tetty, and deposited among her memorials, are headed: 8th May 1752—*Dens, Exaudi, Hen!*

Verse 1, first part, is the motto carved on the Jacobæan reading-pew in Newport Church, Isle of Wight.

Verse 6. St. Jerome says that this motto was constantly in the mouths of the peaceful and pious Egyptian Cœnobites while they listened to the words of their "Father," whose praise as a speaker was in the weeping of his hearers. Their holy, obedient, and disciplined life was the loveliest contrast to the fierce anarchy and lust about them. The verse was, at any rate, one which St. Jerome himself repeats again and again. It has also played no small part in literature and art, e.g. Mendelssohn's well-known musical setting; Browning's "Pompilia," iii. 991-997, and others.

Verse 15. Hooker deduced from this that it is reasonable to think, that if walking as friends in the house of God made the bond of men's love insoluble, that all piety will be witnessed to and kindled by the use of psalms between clergy, and those "between whom there daily and interchangeably pass in the hearing of God himself and in the presence of His holy angels, so many heavenly acclamations, exultations, provocations, petitions, songs of comfort, psalms of praise and thanksgiving."

Verses 21 and 22. The thanksgiving sermons on the defeat of poor Prince Charles Edward were generally from these verses.

Verse 25. Giraldus Cambrensis' comment upon the death of King John, and a very apposite one too. The same words formed the fierce retort of old Cecil, Lord Burleigh, to the Earl of Essex, when the latter vehemently opposed the policy of peace with Spain.

THE ELEVENTH DAY

MORNING PRAYER

Psalm lvi.

To the chief Musician upon Jonath-elem-rechokim, Michtam of David, when the Philistines took him in Gath.

Miserere mei, Deus.

1 Be merciful unto me, O God, for man goeth about to devour me : he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up : for they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime afraid : yet put I my trust in thee.

4 I will praise God, because of his word : I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words : all that they imagine is to do me evil.

6 They hold all together, and keep themselves close : and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness : thou, O God, in

thy displeasure shalt cast them down.

8 Thou tellest my flittings ; put my tears into thy bottle : are not these things noted in thy book ?

9 Whensoever I call upon thee, then shall mine enemies be put to flight : this I know ; for God is on my side.

10 In God's word will I rejoice : in the Lord's word will I comfort me.

11 Yea, in God have I put my trust : I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows : unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling : that I may walk before God in the light of the living.

Latins.—Wednesday morning.

Greeks.—Tuesday morning ; Mesorion of sixth hour.

Called the medicine psalm, because it was often

recited devoutly in the Middle Ages by those who took physic.

In the slaughter-shed at Cawnpore was picked up a Bible, with "read Psalm lvi." written in pencil on the flyleaf, a pathetic message from one victim to another.

The psalm was Charles I.'s choice, when insulted by the Genevan ministers (*vide* Ps. lii.). There was a picture of this king at St. John's College, Oxford, noticed by the *Spectator*. It had the whole Book of Psalms written in the lines of the face; no doubt because of the king's love of them. Charles II. begged it of the college, and it was given to him with so strong a hint of the loss to the society, that he felt obliged to restore it.

Verse 8. A favourite verse of James Ussher (1581–1656), the Archbishop of Armagh, the most learned patristic scholar and critic of his time.

Psalm lvii.

To the chief Musician, Al-taschith, Michtam of David, when he fled from Saul in the cave.

Miserere mei, Deus.

1 Be merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: and under the shadow of thy wings shall be my refuge, until this tyranny be over-past.

2 I will call unto the most high God: even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven: and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth: my soul is among lions.

5 And I lie even among the children of men, that are set on fire: whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thyself, O God, above the heavens: and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my

soul: they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed: I will sing, and give praise.

9 Awake up, my glory; awake, lute and harp: I myself will awake right early.

10 I will give thanks unto

thee, O Lord, among the people: and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thyself, O God, above the heavens: and thy glory above all the earth.

Liturgical use.—Easter morning.

Latins.—Wednesday morning.

Greeks.—Tuesday morning; Mesorian of sixth hour.

Verse 1. *Miserere mei, Domine, miserere mei*, was the motto of Pope Nicholas III. (1277–1279), the great opponent of Charles of Anjou.

Verse 1. The last words were in constant use in reference to the enforced signing of the Covenant, 29th January 1643.

Verse 5. This verse was not without reason applied by St. Athanasius to the fiery and persecuting Arians, whose arguments frequently did take sword form.

Verse 8. These were among the last words of Dr. Robert Sanderson (1587–1663), as Walton tells us in his *Life*. He was Bishop of Lincoln, ejected by the Parliament visitors and reinstated at the Restoration. He was the author of the second preface to the Prayer Book. This learned and pious man commended to Walton and every one else the frequent use of the Psalms of David, saying “that they were the treasury of Christian comfort, fitted for all persons and necessities: able to raise the soul from dejection by the frequent mention of God’s mercies to repentant sinners: to stir up holy desires; to increase joy; to moderate sorrow; to nourish hope and teach us patience by waiting God’s leisure; to beget a trust

in the mercy, power, and providence of the Creator ; and to cause a resignation of ourselves to His will ; and then, and not till then, to believe ourselves happy.”

Psalm lviii.

To the chief Musician, Al-taschith, Michtam of David.

Si vere utique.

1 Are your minds set upon righteousness, O ye congregation : and do ye judge the thing that is right, O ye sons of men ?

2 Yea, ye imagine mischief in your heart upon the earth : and your hands deal with wickedness.

3 The ungodly are froward, even from their mother's womb : as soon as they are born, they go astray, and speak lies.

4 They are as venomous as the poison of a serpent : even like the deaf adder that stoppeth her ears ;

5 Which refuseth to hear the voice of the charmer : charm he never so wisely.

6 Break their teeth, O God, in their mouths ; smite the jaw-

bones of the lions, O Lord : let them fall away like water that runneth apace ; and when they shoot their arrows let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman : and let them not see the sun.

8 Or ever your pots be made hot with thorns : so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoice when he seeth the vengeance : he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, “ Verily there is a reward for the righteous : doubtless there is a God that judgeth the earth.”

Latins.—Wednesday morning.

Greeks.—On Tuesday morning.

This psalm was much used by St. Bernard in his Crusade sermons.

Verse 7. A queer piece of natural history came from the Jews with this verse, that the snail (the waster)

was born big, and crawled until it had worn itself away into slime. By Albertus Magnus' time, however, snails had been observed more carefully, for he says the verse refers to snails when salted.

Verse 9. St. Hugh of Lincoln, one of the bravest, wisest, and most lovable of all English saints and bishops, used to justify himself by this verse for his tremendous severity of rebuke and fierce indignation against the proud evil-doers of his day. Though he was the great idol of children, the gentlest nurse of lepers, the friend of birds and beasts, and one so careful of the dead that to bury a dead tramp he would keep the king waiting for dinner, yet his rebukes were so severe they seemed almost unmeasured.

EVENING PRAYER

Psalm lix.

To the chief Musician, Al-taschith, Michtam of David; when Saul sent, and they watched the house to kill him.

Eripe me de inimicis.

1 Deliver me from mine enemies, O God: defend me from them that rise up against me.	arise thou therefore to help me, and behold.
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2 O deliver me from the wicked doers: and save me from the blood-thirsty men.	5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen: and be not merciful unto them that offend of malicious wickedness.
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3 For lo, they lie waiting for my soul: the mighty men are gathered against me, without any offence or fault of me, O Lord.	6 They go to and fro in the evening: they grin like a dog, and run about through the city.
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4 They run and prepare themselves without my fault:	7 Behold, they speak with their mouth, and swords are in their lips: for who doth hear?
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8 But thou, O Lord, shalt have them in derision: and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee: for thou art the God of my refuge.

10 God sheweth me his goodness plenteously: and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the city.

15 They will run here and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for thou, O God, art my refuge, and my merciful God.

Latins.—Matins on Wednesday.

Greeks.—Tuesday morning.

In the time of Henry VIII. this psalm was used as a Passion psalm.

This is one of the vindictive psalms, as they are called, the others being lxix., lxxix., and cix., and they have caused no little controversy in every age, especially among us since the English Church has familiarised people with them, by using them on Sundays. The word "vindictive" has only lately acquired the meaning of studied malice. "Vindication" is a special virtue in the eyes of St. Thomas Aquinas, opposed to savagery and cruelty on the one hand, and carelessness about evil on the other. He insists, of course, that it must not spring from hate, but from a good motive, charity to the evil-doer (his

amendment or restraint), or for the general peace and welfare. If any defence is made of these psalms, it usually goes on these lines. But if the New Testament were merely a repetition of the Old, it would be unnecessary. These psalms show how widely the two differ in places, even when the words of the Old are weighed impartially, and without modern misconceptions.

Socrates Scholasticus thus gives the origin of the antiphonal method of singing the psalms. Ignatius, Bishop of Antioch in Syria, third from the Apostle Peter, who also had conversed familiarly with the apostles themselves, saw a vision of angels hymning in alternate chants the Holy Trinity; after which he introduced the mode of singing he had observed in the vision into the Church of Antioch, whence it passed by tradition to all other churches.

Psalm lx.

To the chief Musician upon Shushan-eduth, Michtam of David, to teach; when he strove with Aram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand.

Deus, repulisti nos.

1 O God, thou hast cast us out, and scattered us abroad: thou hast also been displeased;	for such as fear thee: that they may triumph because of the truth.
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O turn thee unto us again.

2 Thou hast moved the land, and divided it: heal the sores thereof, for it shaketh.	5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.
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3 Thou hast shewed thy people heavy things: thou hast given us a drink of deadly wine.	6 God hath spoken in his holiness, I will rejoice, and divide Sichem: and mete out the valley of Succoth.
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4 Thou hast given a token	7 Gilead is mine, and Manasses is mine: Ephraim also is
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the strength of my head ; Judah
is my law-giver ;

8 Moab is my wash-pot ;
over Edom will I cast out my
shoe : Philistia, be thou glad
of me.

9 Who will lead me into the
strong city : who will bring me
into Edom ?

10 Hast not thou cast us out,
O God : wilt not thou, O God,
go out with our hosts ?

11 O be thou our help in
trouble : for vain is the help
of man.

12 Through God will we do
great acts : for it is he that shall
tread down our enemies.

Latins.—Wednesday Matins.

Greeks.—Tuesday morning.

When St. Cuthbert (687) drew near his end he was in his cell off Lindisfarne, alone with his eider ducks. Herefrid and certain monks landed to give him the last Sacrament. At midnight he raised his hands and sped forth his spirit. When Herefrid told the brethren outside, they were just beginning the midnight psalm, *Deus quare repulisti nos*, and a brother went to the higher ground and raised two torches, as a signal to Lindisfarne. The brethren there were chanting the same psalm when the signal was spied, and they knew that their chief was gone. So this psalm has been called the Dirge of St. Cuthbert, and was the dirge also of Celtic Christianity, which died with him. Two years later the psalm was sung by the Britons, in a mournful and wailing voice, when they were driven across the sea, with Cadwallader their leader, by famine, pestilence, and the invasion of the Saxons.

This was one of the psalms sung in England in thanksgiving for the victory of Camperdown (11th Oct. 1797), when Duncan captured the Dutch admiral and twelve of his ships. Duncan, although sorely hindered by the mutiny in the fleet, managed to keep up a blockade and prevent the invasion of England.

Verse 1. When the Supremacy Act was passed,

Houghton, prior of the Charterhouse, called his brethren together and preached to them upon this verse, and bade them each confess their sins and prepare for death, and himself asked pardon severally of each Carthusian. He was executed with two of his brethren (4th May 1535), explaining to the people that he was no obstinate rebel, but could not offend the majesty of God and disobey His Church.

Verse 2. The text of a magnificent and brave plea for peace, preached by Joseph Hall (1574–1656), then Bishop of Exeter, before Charles I., in Lent, 1641, “On the Mischief of Faction and the Remedy of it.” He was translated to Norwich, whence he was shortly expelled and imprisoned by the Parliament.

Verse 11. *Vana salus hominis*, the motto chosen by Stephen Gardiner, Bishop of Winchester and Lord Chancellor of England under Queen Mary. He was a dark-haired, spiritual-faced man, who tried to steer a middle course in the turbulent times, renouncing Roman obedience and trying to save Protestants from the stake on the one hand, and on the other resisting doctrinal changes and at last re-enacting the statute *de heretico comburendo*. He died in 1555. The motto expresses his all but despair at the confusions which he had to face.

The same words are Dr. Johnson’s comment on the death of his wife.

Psalm lxi.

To the chief Musician upon Neginah, A Psalm of David.

Exaudi, Deus.

1 Hear my crying, O God :	will I call upon thee : when my
give ear unto my prayer.	heart is in heaviness.
2 From the ends of the earth	3 O set me up upon the rock

that is higher than I: for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever: and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life: that his years may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I always sing praise unto thy Name: that I may daily perform my vows.

Latins.—Wednesday morning; Apostles and evangelists; All Saints.

Greeks.—Tuesday morning; Visitation of the sick.

This was a favourite psalm with Calvinist divines of the seventeenth and eighteenth century, who have left sermons and meditations upon it, particularly on the second verse, *e.g.* R. Taylor, Owen, Simeon, Evans, and Elwin. Hence Toplady composed his celebrated hymn, "Rock of Ages," from the same psalm. He was then a young man of about twenty-five (1765) and held the living of Blagdon in Somerset, where he used to wander about the hills in his surplice. He wrote six other hymns.

Verse 5. St. Chrysostom set the Christian comment upon this verse, by explaining that the heritage is Christ Himself. A thousand hells are nothing to the evil of being shut out from this heavenly heritage, of being eternally repelled from Christ and hearing from His mouth, "I never knew you."

Comments of this kind are apt to provoke resentment among some, who argue that the author never meant it so. But the practice of singing *Gloria* after each psalm was intended not only to allow, but to compel a Christian sense to each psalm.

THE TWELFTH DAY

MORNING PRAYER

Psalm lxii.

To the chief Musician, to Jeduthun, A Psalm of David.

Nonne Deo?

1 My soul truly waiteth still upon God: for of him cometh my salvation.

2 He verily is my strength and my salvation: he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man: ye shall be slain all the sort of you; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt: their delight is in lies; they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God: for my hope is in him.

6 He truly is my strength and my salvation: he is my defence, so that I shall not fall.

7 In God is my health, and my glory: the rock of my might, and in God is my trust.

8 O put your trust in him alway, ye people: pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

10 O trust not in wrong and robbery, give not yourselves unto vanity: if riches increase, set not your heart upon them.

11 God spake once, and twice I have also heard the same: that power belongeth unto God:

12 And that thou, Lord, art merciful: for thou rewardest every man according to his work.

Liturgical use. — Introit for Mass on Easter morning (e).

Latins. — Wednesday Matins.

Greeks. — Tuesday morning.

Verse 10. Among the curious preachers of the seventeenth century was the silver-tongued Humphrey Sydenham (1606–1650), whose sermons (one on this,

called The Rich Man's Warning-Piece, and another in defence of Bruton Organ, called The Well-Tuned Cymbal) were wonderfully cried up by people of understanding. They are like some other too elaborate forms of art in that elaborate time.

St. Athanasius' favourite psalm. "Against all attempts upon thy body, thy state, thy soul, thy fame, temptations, tribulations, machinations, defamations, say this psalm." Probably he learnt his great love for it in the desert with St. Anthony. There he had time to meditate upon the corruptions of the world, and particularly of Alexandria, where he was born and where he died (373).

Verse 1. Alan Gardiner (1794-1851), the missionary to Terra del Fuego, painted these words in red over the cave when he was starved to death (*vide xvii.*).

Verse 11. Both Jewish and Christian mystics have appealed largely to this verse, for the outward and inward meaning of God's speech and the double hearing needed for all religious utterance.

Psalm lxiii.

A Psalm of David, when he was in the wilderness of Judah.

Deus, Deus meus.

<p>1 O God, thou art my God : early will I seek thee.</p> <p>2 My soul thirsteth for thee, my flesh also longeth after thee : in a barren and dry land where no water is.</p> <p>3 Thus have I looked for thee in holiness : that I might behold thy power and glory.</p> <p>4 For thy loving-kindness is better than the life itself : my lips shall praise thee.</p>	<p>5 As long as I live will I magnify thee on this manner : and lift up my hands in thy Name.</p> <p>6 My soul shall be satisfied, even as it were with marrow and fatness : when my mouth praiseth thee with joyful lips.</p> <p>7 Have I not remembered thee in my bed : and thought upon thee when I was waking ?</p> <p>8 Because thou hast been my</p>
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helper : therefore under the shadow of thy wings will I rejoice.

9 My soul hangeth upon thee : thy right hand hath upholden me.

10 These that seek the hurt of my soul : they shall go under the earth.

11 Let them fall upon the edge of the sword : that they may be a portion for foxes.

12 But the King shall rejoice in God ; all they that swear by him shall be commended : for the mouth of them that speak lies shall be stopped.

Latins.—Lauds daily.

Greeks.—Tuesday morning.

This has been called the morning hymn of the Early Church, and the African Church used it as such, as the Apostolical constitutions suggest, and as Cassian recommended. It was St. Chrysostom's favourite psalm, and he claimed that the whole spirit of the Psalter was condensed into it. Theodore Beza, after whom the rhymed psalms were called Beza's ballets, used to repeat this psalm again and again to himself on his sleepless nights.

Verse 8. The last words of John Forrest, the Roman Catholic martyr who was burnt at Smithfield, with the approval of Bishop Latimer, on 22nd May 1538. He was a Franciscan, who was confessor to Catharine of Aragon, and had written a book against the royal supremacy.

Psalm lxiv.

To the chief Musician, A Psalm of David.

Exaudi, Deus.

1 Hear my voice, O God, in my prayer : preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward : and from the insurrection of wicked doers ;

3 Who have whet their tongue like a sword : and shoot out their arrows, even bitter words ;

4 That they may privily shoot at him that is perfect : suddenly do they hit him, and fear not,

5 They encourage themselves in mischief: and commune among themselves how they may lay snares, and say, that no man shall see them.

6 They imagine wickedness, and practise it: that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

8 Yea, their own tongues shall make them fall: insomuch that whoso seeth them shall laugh them to scorn.

9 And all men that see it shall say, "This hath God done": for they shall perceive that it is his work.

10 The righteous shall rejoice in the Lord, and put his trust in him: and all they that are true of heart shall be glad.

Latins.—Wednesday at Matins; Apostles and evangelists.

Greeks.—Tuesday morning.

The proper psalms once appointed to be said on Gunpowder Treason Day were lxiv., cxxiv., and cxxv.

Hence this psalm gave the text of many celebrated sermons on Gunpowder Treason, *e.g.* by Dr. Isaac Barrow and Bishop Horne. The former (1630–1677) was Newton's master and predecessor in the Lucasian Chair of Mathematics. He was a lean, small, strong man with grey eyes and auburn hair, who made great use of fruit and tobacco. Bishop Horne (1730–1792), a friend to Wesley and an opponent of Law, Newton, Adam Smith, Hume, Swedenborg, and Kennicott, published in 1776 the devoutest of English commentaries upon the Psalms, which will be a companion (as his epitaph at Norwich says) "till the Devotion of Earth shall end in the Hallelujahs of Heaven."

Among the much-wronged minor authors, who out of love for the Psalter published metrical editions, were Vicars the Presbyterian, lampooned in "Hudibras," and Blackmore, William III.'s physician, whom Pope called "the godless author, who burlesqued a psalm."

These poor fellows must have understood this psalm, at any rate.

Versè 7. This verse (which in the Vulgate ends, *sagittæ parvulorum factæ sunt plagæ eorum*, their blows are turned into children's arrows) was accepted by St. Ambrose, as a promise of deliverance, when he was threatened with fire, sword, and banishment.

EVENING PRAYER

Psalm lxxv.

To the chief Musician, A Psalm and Song of David.

Te decet hymnus.

1 Thou, O God, art praised in Sion : and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer : unto thee shall all flesh come.

3 My misdeeds prevail against me : O be thou merciful unto our sins.

4 Blessed is the man, whom thou choosest, and receivest unto thee : he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt show us wonderful things in thy righteousness, O God of our salvation : thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth

fast the mountains : and is girded about with power.

7 Who stilleth the raging of the sea : and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens : thou that makest the outgoings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessest it : thou makest it very plenteous.

10 The river of God is full of water : thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof : thou makest it

soft with the drops of rain, and
blessest the increase of it.

12 Thou crownest the year
with thy goodness: and thy
clouds drop fatness.

13 They shall drop upon the
dwellings of the wilderness: and

the little hills shall rejoice on
every side.

14 The folds shall be full of
sheep: the valleys also shall
stand so thick with corn, that
they shall laugh and sing.

Latins.—Wednesday at Lauds.

Greeks.—Tuesday evening; Saturday evening.

This is the basis of Origen's prayer for the Alex-
andrine Church.

This (with psalms civ. and cxxi.) was a favourite
with Henry Vaughan, the Wordsworth of the seven-
teenth century, whose intense delight in nature gives
his sacred poems some of the freshness of the psalms
themselves.

“Thou waterest every ridge of land,
And settlest with Thy secret hand
The furrows of it; then Thy warm
And opening showers, restrain'd from harm,
Soften the mould, while all unseen
The blade grows up alive and green.”

Verse 2. In Erasmus' colloquy of the shipwreck, when
all were calling upon St. Nicholas and other saints, one
man thought it the safest and surest course to go
directly to God Himself by Jesus Christ, according to
this verse, thinking perhaps that his own effectual
fervent prayer was that of a sufficiently righteous man.

Verse 11. *In stillicidiis eius lætabitur germinans benedices coronæ.* Out of these words a prophecy of the
birth of Charles VIII. was extracted by forming the
date mcccxxxv., i.e. 1470. It was a curious instance
of ingenuity, and celebrated because it succeeded.

John Holland, in his *Psalmists of Britain*,
numbers 173 authors of metrical translations from the
sixteenth century. Up to the year 1720, Le Long

numbers 1120 editions of the Old Testament made since the year 1475, and counts 500 commentators on the Psalms ; but Calmet, not long afterwards, asserted that there were close upon a thousand known.

Psalm lxvi.

To the chief Musician, A Song or Psalm.

Jubilate Deo.

1 O be joyful in God, all ye lands : sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works : through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee : sing of thee, and praise thy Name.

4 O come hither, and behold the works of God : how wonderful he is in his doing toward the children of men.

5 He turned the sea into dryland : so that they went through the water on foot ; there did we rejoice thereof.

6 He ruleth with his power for ever ; his eyes behold the people : and such as will not believe shall not be able to exalt themselves.

7 O praise our God, ye people : and make the voice of his praise to be heard ;

8 Who holdeth our soul in life : and suffereth not our feet to slip.

9 For thou, O God, hast proved us : thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare : and laidest trouble upon our loins.

11 Thou sufferedst men to ride over our heads : we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt-offerings : and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense of rams : I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God : and I will tell you what he hath done for my soul.

15 I called unto him with my mouth : and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart : the Lord will not hear me.

17 But God hath heard me : and considered the voice of my prayer.

18 Praised be God who hath not cast out my prayer : nor turned his mercy from me.

Liturgical use.—Thanksgiving after a storm at sea.

Latins.—Wednesday evening ; Epiphany.

Greeks.—Tuesday night ; Saturday night.

This psalm has been one much used in national thanksgivings, *e.g.* when we were delivered by Trafalgar from the paralysing fear of Napoleon's invasion in 1805, and from the cholera in 1849.

Verse 11. *Transivimus per ignem et aquam et eduxisti nos in refrigerium.* This is the motto Savonarola's Venetian editors chose for his sermons (1543, etc.). It was also St. Basil's text for the forty martyrs, who were exposed to the cold and frozen to death.

Verse 14. The opening words for the composite psalm of thanksgiving after the defeat of the Great Armada in 1588.

Verses 16, 17, and 18. This syllogism, without a conclusion in logical form, caused no little debate among the schoolmen, and no less comment. Fuller's note upon it perhaps settled the question of its "bad logic."

Lord, I find David making a syllogism, in mood and figure, two propositions he perfected.

'If I regard wickedness in my heart, the Lord will not hear me.

'But verily God hath heard me, He hath attended to the voice of my prayer.'

Now, I expected that David should have concluded thus: 'Therefore I regard not wickedness in my heart.' But, far otherwise, he concludes: 'Blessed be God, who hath not turned away my prayer, nor His mercy from me.' Thus David hath deceived, but not

wronged me. I looked that he should have clapped the crown on his own, and he puts it on God's head. I will learn this excellent logic; for I like David's better than Aristotle's syllogisms, that, whatsoever the premises be, I make God's glory the conclusion.

Verse 18. Liddon tells us that this verse was so very dear to Dr. Pusey that it is engraved upon his tomb. "And we may be reverently sure that it has a meaning for him now such as it never had before."

Psalm lxvii.

To the chief Musician on Neginoth, A Psalm or Song.

Deus misereatur.

1 God be merciful unto us,
and bless us: and shew us the
light of his countenance, and be
merciful unto us;

2 That thy way may be
known upon earth: thy saving
health among all nations.

3 Let the people praise thee,
O God: yea, let all the people
praise thee.

4 O let the nations rejoice
and be glad: for thou shalt

judge the folk righteously, and
govern the nations upon earth.

5 Let the people praise thee,
O God: let all the people praise
thee.

6 Then shall the earth bring
forth her increase: and God,
even our own God, shall give us
his blessing.

7 God shall bless us: and all
the ends of the world shall fear
him.

Liturgical use.—Marriage psalm; Evensong psalm, alternative to *Nunc Dimittis*; Introit to Mass on Trinity Sunday (e).

Latins.—Daily at Lauds.

Greeks.—Tuesday evening; Saturday evening.

Bishop Burnet says that the old service of the blessing of silver cramp rings by the kings of England began with this psalm. These rings were held to be good against the livid venom of serpents and cramps in the body.

Every day in the House of Commons this psalm is

recited by the Speaker and his chaplain with prayers and collects, a custom which dates from the Restoration. From the beginning of Elizabeth's reign until the time of Charles I. it was usual for the whole House to say the Litany kneeling. This gave way to rambling, loose, or odd expressions in affected varieties or tedious tautologies as Gauden described the extempore devotions that were next used. To the general relief a more seemly and dignified service was set forth, and has continued ever since.

Verse 3. These words decided Pope John VIII., in the ninth century, to allow Methodius to evangelise the Bulgarians, who knew neither Latin, Greek, nor Hebrew, and he thus opened the door to foreign missions. This Pope carried the papal claims to their greatest height, anticipating Gregory VII. by two centuries, and even going beyond him in claims, for he declared that the election of the emperor rested with him. This mission is all the more important from the fact that Methodius and his brother Cyrillus were the first to invent an alphabet and reduce the Slavonian language to writing.

THE THIRTEENTH DAY

MORNING PRAYER

Psalm lxxviii.

To the chief Musician, A Psalm or Song of David.

Exurgat Deus.

<p>1 Let God arise, and let his enemies be scattered: let them also that hate him flee before him.</p>	<p>2 Like as the smoke vanisheth,</p>	<p>so shalt thou drive them away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God.</p>
	<p>3 But let the righteous be</p>	

glad and rejoice before God : let them also be merry and joyful.

4 O sing unto God, and sing praises unto his Name : magnify him that rideth upon the heavens, as it were upon an horse ; praise him in his Name JAH, and rejoice before him.

5 He is a Father of the fatherless, and defendeth the cause of the widows : even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity : but letteth the runagates continue in scarceness.

7 O God, when thou wentest forth before the people : when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God : even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance : and refreshedst it when it was weary.

10 Thy congregation shall dwell therein : for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word : great was the company of the preachers.

12 Kings with their armies

did flee, and were discomfited : and they of the household divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove : that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake : then were they as white as snow in Salmon.

15 As the hill of Basan, so is God's hill : even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills ? this is God's hill, in the which it pleaseth him to dwell : yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels : and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men : yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily : even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation : God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, "I will bring my people again, as I did from Basan: mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same."

24 It is well seen, O God, how thou goest: how thou, my God and King, goest in the sanctuary.

25 The singers go before, the minstrels follow after: in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their counsel: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth

strength for thee: stablish the thing, O God, that thou hast wrought in us,

29 For thy temple's sake at Jerusalem: so shall kings bring presents unto thee.

30 When the company of the spear-men and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver: and when he hath scattered the people that delight in war;

31 Then shall the princes come out of Egypt: the Morians' land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O sing praises unto the Lord;

33 Who sitteth in the heavens over all from the beginning: lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel: his worship, and strength is in the clouds.

35 O God, wonderful art thou in thy holy places: even the God of Israel; he will give strength and power unto his people; blessed be God.

Liturgical use.—Whit Sunday Matins.

Latins.—Wednesday Matins; Whit Sunday.

Greeks.—Tuesday night; Saturday nocturns.

This warrior psalm, as Adhelm names it (*psalmum sacri certaminis*), has chiefly been used at times of

conflict. Whitsuntide has always been regarded in the Church as a time of strength for battle, and the Comforter cheers men, as a trumpet comforts them. The great warriors, who often had a special devotion to the Holy Ghost, found particular delight in this psalm. It was Charlemagne's favourite; and he is said to have written the prayer for purity in the Eucharistic Office for the "inspiration of the Holy Spirit" and the *Veni, Creator Spiritus* (Come, Holy Ghost), both of which contain echoes of it.

It was sung by the Christian women under old Publia in defiance of Julian the Apostate (362). They selected all the psalms most likely to goad that Emperor into acts of tyranny. The guard by his orders seized Publia and brought her to the Emperor, still singing this psalm, and he disappointed her, for, instead of a worse punishment, he ordered her ears to be boxed until they were red.

When St. Anthony was thirty-five years old, he lived in a ruined castle. One day the monks heard so fierce an altercation going on that they feared the people of the country had broken in upon the hermit; but they found no one, and presently they heard the song of triumph ("Let God arise") resound from the castle, and knew that Anthony had overcome his ghostly foes.

St. Dunstan, while he was praying before St. George's altar at Glastonbury, fell into a light sleep, and saw in a vision a huge bear rushing upon him. He seized a staff and smote it, but his staff passed through the vision and struck the walls of the church. In despair he recollected the psalm of holy battle and chaunted it loudly. This put the enemy to flight, and he found that it was just here his devotions had been interrupted by sleep.

Perhaps Browning alludes to these and similar uses in his quotations of it, "Ring and the Book," ii. 1302.

Sayonarola, on his way to the ordeal by fire in the Piazza in 1497, chaunted this psalm. The enemy were in this case the Franciscan monks, who disputed his mission, and were the allies of the Pope, the Medici, and the Compagnacci, for the destruction of the great leader.

In 1589 Henry iv. of France and the Huguenots joined battle with the Leaguers at Arques, near Dieppe. The former chaunted this psalm in Marot's version to an austere tune, and timed their singing to the roll of the guns. *Que Dieu se monstre seulement, et l'on verra dans le moment, abandonner la place.*

On 3rd September 1650, Oliver Cromwell and his army raised this psalm as they fell upon the Scotch at the battle of Dunbar.

An old west-country recipe for charming a snake is to draw a circle round the reptile, sign the cross, and repeat the first two verses of this psalm.

Verse 1. When James i. came to the throne, he was asked to choose a motto for the coins of the realm. He chose *Exurgat Deus et dissipentur inimici*. He placed it, for instance, on the fifteen-shilling piece.

Verse 14. Andronicus, the Eastern Emperour, at the time of our Norman Conquest, when hardly beset by the Mahomedans took (the *Sortes Biblicæ*) the Psalter to inquire of God, and lighting upon this passage was heartened and directed by it.

Verse 20. Dr. Donne preached from this verse his last sermon, his own funeral sermon (1631), looking the image of death, and speaking in a faint sepulchral voice.

Verse 35. A voice from heaven chaunted this to St. Hugh, the valorous Bishop of Lincoln, and cheered him when he was in low spirits at the disturbed state of England.

EVENING PRAYER

Psalm lxi.

To the chief Musician upon Shoshannim, A Psalm of David.

Salvum me fac.

1 Save me, O God : for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is : I am come into deep waters, so that the floods run over me.

3 I am weary of crying ; my throat is dry : my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause are more than the hairs of my head : they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took : God, thou knowest my simpleness, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause : let not those that seek thee be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproof : shame hath covered my face.

8 I am become a stranger unto my brethren : even an alien unto my mother's children.

9 For the zeal of thine house hath even eaten me : and the rebukes of them that rebuked thee are fallen upon me.

10 I wept, and chastened myself with fasting : and that was turned to my reproof.

11 I put on sackcloth also : and they jested upon me.

12 They that sit in the gate speak against me : and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee : in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy : even in the truth of thy salvation.

15 Take me out of the mire, that I sink not : O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up : and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving-kindness is comfortable : turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in

trouble : O haste thee, and hear me.

19 Draw nigh unto my soul, and save it : O deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour : mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart ; I am full of heaviness : I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat : and when I was thirsty they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withal : and let the things that should have been for their wealth be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not : and ever bow thou down their backs.

25 Pour out thine indignation upon them : and let thy wrathful displeasure take hold of them.

26 Let their habitation be void : and no man to dwell in their tents.

27 For they persecute him

whom thou hast smitten : and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another : and not come into thy righteousness.

29 Let them be wiped out of the book of the living : and not be written among the righteous.

30 As for me, when I am poor and in heaviness : thy help, O God, shall lift me up.

31 I will praise the Name of God with a song : and magnify it with thanksgiving.

32 This also shall please the Lord : better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad : seek ye after God, and your soul shall live.

34 For the Lord heareth the poor : and despiseth not his prisoners.

35 Let heaven and earth praise him : the sea, and all that moveth therein.

36 For God will save Sion, and build the cities of Judah : that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it : and they that love his Name shall dwell therein.

Liturgical use.—Good Friday evening ; Evensong of King Charles.

Latins.—Thursday Matins ; Maundy Thursday.

Greeks.—Tuesday night ; Nocturns for Saturday.

This was a medicine psalm of the fourteenth and fifteenth centuries among those who better understood the mental element in therapeutics.

Verse 2. St. Gregory the Great lamented that he was so buffeted by the waves of business and sunk by fortune, that he could say of himself: "I am come into deep waters, so that the floods run over me."

Verse 9. St. John relates (ii. 17) that the disciples applied this verse to Christ, when He had cleansed the Temple. Jewel, the learned apologist of the English Church, preached from this text an impassioned appeal to Queen Elizabeth and all in authority to bestir themselves against the great decay of learning. He maintained that the connection between the gospel and learning was so great that the ruin of the one meant the downfall of the other. Jewel died in 1571 at the age of forty-nine, and the decay he deplored was the result of the destruction of the monastic schools, which King Edward vi. tried to remedy by his grammar schools, but to very little purpose.

Verse 19. St. Boniface quoted this verse in his farewell speech to his friends. He was waiting for a number of confirmation candidates, and instead a band of armed heathen appeared, brandishing their weapons, and threatening the missionaries with death. St. Boniface laid his head upon the gospel book and was thus slain. This was in Friesland, at a place called Dockum (755 A.D.).

Verse 29. Piers Plowman thus condemns the wastrels of his day: Saf Jack the jogelour | and Jonette of the styues | and Danyel the dees playere | and Denote the baude | and also frere Faytour | and folke of thet ordre | that lollers and loseless fer leel men halden | And Robyn the rybandour for his rusty wordes. For Treuthe told me ones and bade me

tell hit forthere: *Deleantur de libro vivencium* ich solde nat dele with hem.

Psalm lxx.

To the chief Musician, A Psalm of David, to bring to remembrance.

Deus in adjutorium.

1 Haste thee, O God, to deliver me: make haste to help me, O Lord.

2 Let them be ashamed and confounded that seek after my soul: let them be turned backward and put to confusion that wish me evil.

3 Let them for their reward be soon brought to shame: that cry over me, There, there.

4 But let all those that seek thee be joyful and glad in thee: and let all such as delight in thy salvation say alway, "The Lord be praised."

5 As for me, I am poor and in misery: haste thee unto me, O God.

6 Thou art my helper, and my redeemer: O Lord, make no long tarrying.

Liturgical use.—Introit for Mass second Sunday after Easter (e).

Latins.—Thursday Matins; Maundy Thursday.

Greeks.—Tuesday night; Saturday nocturns; Mesorion of sixth hour; Late evensong in Lent; Office for dying.

The greater use made by the Eastern Church of this psalm would suggest the Eastern origin of the versicles in morning and evening prayer: "O God, make speed to save us," etc., which is the fact. They came to the West in about 540 A.D., and were first used for nocturns, then for all the hours.

Among the once famous writers on the Psalms was William Nicholson, author of *David's Harp strung and tuned* (1662). He was a Magdalen choir-boy, Croydon schoolmaster, Archdeacon of Brecknock, a refugee, a friend of Clarendon's, and at last Bishop of Gloucester. He was "a person of great erudition,

prudence, modesty, and of a moderate mind," says Wood, meaning by the last term that he was just and fair. He maintained that the older a man gets the more he loves the Psalms. "The best of expositors have presented their thoughts on the Psalms in their riper years, and made them one of their last works."

Verse 4. Haydn (1732–1809), the musician, was so convinced of the truth of this verse, that he said, when rebuked by some sour persons for the joyful character of his pieces, that all religious things ought to be cheerful, and that for his part he would set the *Miserere* to an *allegro*. Bishop Hacket (1592–1670) perhaps had the same psalm in his mind when he composed his motto of "Serve God and be cheerful." To go farther back still, perhaps the same thought inspired St. Patrick of Ireland, who had a habit of saying *Deo gratias*—Thank God—whatever happened of pleasant or sad event. And the oldest part of the Mass, which is found wherever the Church exists, and dates without doubt from Apostolic times, perhaps even from the forty days of the first Easter, reminds us that we should at all times and in all places give thanks: *Vere dignum et iustum est æquum et salutare, nos tibi semper et ubique gratias agere, Domine Sancte, Pater Omnipotens, æterne Deus.*

THE FOURTEENTH DAY

MORNING PRAYER

Psalm lxxi.

In te, Domine, speravi.

<p>1 In thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me, in thy righteous-</p>	<p>ness; incline thine ear unto me, and save me. 2 Be thou my stronghold, whereunto I may alway resort:</p>
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thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly : out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for : thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born : thou art he that took me out of my mother's womb ; my praise shall be always of thee.

6 I am become as it were a monster unto many : but my sure trust is in thee.

7 O let my mouth be filled with thy praise : that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age : forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying : God hath forsaken him ; persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God : my God, haste thee to help me.

11 Let them be confounded and perish that are against my soul : let them be covered with

shame and dishonour that seek to do me evil.

12 As for me, I will patiently abide alway : and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

14 I will go forth in the strength of the Lord God : and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high : and great things are they that thou hast done ; O God, who is like unto thee ?

18 O what great troubles and adversities hast thou shewed me ! and yet didst thou turn and refresh me : yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour : and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of

musick : unto thee will I sing
upon the harp, O thou Holy
One of Israel.

21 My lips will be fain when
I sing unto thee : and so will my
soul whom thou hast delivered.

22 My tongue also shall talk
of thy righteousness all the day
long : for they are confounded
and brought unto shame that
seek to do me evil.

Liturgical use.—Visitation of the sick.

Latins.—Thursday morning ; Maundy Thursday.

Greeks.—Wednesday morning.

This is one of the Dirge psalms (see-note on Ps. v.)
in the English Dirge for the Dead.

This psalm, though it is one made up out of texts
from other psalms, has been much used by Christians
in their last hours. Its leading thoughts were em-
bodied by Mary Queen of Scots, in a passionate Latin
hymn she wrote before her execution : *O Domine Jesu,*
speravi in te.

Bishop Fisher recited it on his way to the scaffold
from the Tower ; and the blessed Thomas Cottam on
the scaffold in 1568. It was sung to Bishop Jewel on
his death-bed, and he joined in as well as his feeble
strength would allow him. Indeed, to such as were
about him at Monketon Farla he dictated short notes
upon this same psalm. Kirke White alludes to it in
his prayer found on the flyleaf in his memorandum
book.

It is this "composition psalm" which determined
the compilers of our Prayer Book to compose psalms,
in the same way, for the King's accession and for
thanksgiving after a victory at sea.

Verse 5. De ventre matris meæ, tu es protector meus.
This was the motto of Pope Sixtus v., the theologian
of Trent, the opponent of Henry of Navarre and
Elizabeth. He was a pope of great austerity and
power, who governed thoroughly. He blessed the
Armada in the assault upon England, and also had
the Sixtine editions of the Vulgate and LXX.

made, and he exterminated the banditti. He died in 1590.

Verse 7. This was used in the Anglo-Saxon office of Prime, very early translated into the English tongue.

Verse 8. When George Herbert was dying he quoted these words: "Lord, forsake me not when my strength faileth; but grant me mercy for the merits of my Jesus. And now, Lord—Lord, now receive my soul."

Between our thirteenth and fourteenth verse the Vulgate and one version of the LXX. insert the words, because I knew not learning—*quoniam non cognovi literaturam*; another version of LXX., the Vatican, reads *πραγματείας*, business. For this reason some monastic communities deliberately eschewed learning, e.g. St. Isidore of Seville (seventh century), a learned man himself, an historian and editor, wished his monks to know nothing but their faith; and perhaps St. Francis, too, discouraged letters in his friaries from the same text. In both cases the followers were drawn by the logic of life into great learning. The Franciscans filled nearly all the principal chairs of Europe.

"The 71st Psalm was pen'd for old age" was a saying of Lady Wandesford, whose husband succeeded his friend Strafford in Ireland, and lost his reputation and life in Dublin. The gallant lady, who often recited the psalm, would add grimly that the way to heaven lay past the gates of hell.

Psalm lxxii.

A Psalm for Solomon.

Deus, iudicium.

1 Give the King thy judgments, O God : and thy righteousness unto the King's son.

2 Then shall he judge thy people according unto right : and defend the poor.

3 The mountains also shall bring peace : and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right : defend the children of the poor, and punish the wrong-doer.

5 They shall fear thee, as long as the sun and moon endureth : from one generation to another.

6 He shall come down like the rain into a fleece of wool : even as the drops that water the earth.

7 In his time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other : and from the flood unto the world's end.

9 They that dwell in the wilderness shall kneel before him : his enemies shall lick the dust.

10 The kings of Tharsis and of the isles shall give presents :

the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him : all nations shall do him service.

12 For' he shall deliver the poor when he crieth : the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy : and shall preserve the souls of the poor.

14 He shall deliver their souls from falsehood and wrong : and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia : prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills : his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever ; his Name shall remain under the sun among the posterities : which shall be blessed through him ; and all the heathen shall praise him.

18 Blessed be the Lord God,

even the God of Israel : which only doeth wondrous things ; 19 And blessed 'be the Name	of his Majesty for ever : and all the earth shall be filled with his Majesty. Amen, Amen.
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Latins.—Thursday Matins ; Christmas ; Epiphany ;
Maundy Thursday ; Trinity Sunday.

Greeks.—Wednesday morning.

This noble ideal of kingship has moulded the lives of many devout sovereigns, among them King Alfred, and Edmund of Thetford, the martyr and St. Sebastian of England. Of the latter Carlyle says, "How then, may it be asked, did this Edmund rise into favour? Really, except it were by doing justly and loving mercy to an unprecedented extent, we do not know. The man, it would seem, 'had walked,' as they say, 'humbly with God' — humbly and valiantly with God, struggling to make the earth heavenly, as he could, instead of walking sumptuously and pridefully with Mammon, leaving the earth to grow hellish as it liked, seen and felt by all men to have done a man's part in this life-pilgrimage of his ; and benedictions and overflowing love and admiration from the universal heart were his meed. 'Well done ! well done !' cried the hearts of all men."

Verse 4. Over the court-house recently erected on the site of old unhappy Newgate is carved : "Thou shalt protect the children of the poor, and punish the wrong-doer," which an American writer thinks is a striking instance of the attitude towards crime of the Government of England.

Verses 10 and 11. These verses have caused the wise men from the East to be represented in Art as three kings.

Verse 10. When Sydney Smith's eldest daughter was born in Edinburgh in 1802, he selected from the psalm for the day the name of Saba, thinking that as the parents were constrained to give their child so in-

distinctive and unoriginal a surname as Smith, they ought to counterpoise it with a Christian more original and vivacious.

Verse 17. These words give one of the names in Jewish lore to the Messiah Yinnôn—"who shall endure." The other names were Shiloh, the Comforter, and the Leprous One of the House of Rabbi.

EVENING PRAYER

Psalm lxxiii.

A Psalm of Asaph.

Quam bonus Israel!

1 Truly God is loving unto Israel: even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone: my treadings had well-nigh slipt.

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 For they are in no peril of death: but are lusty and strong.

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cause that they are so holden with pride: and overwhelmed with cruelty.

7 Their eyes swell with fatness: and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy:

their talking is against the most High.

9 For they stretch forth their mouth unto the heaven: and their tongue goeth through the world.

10 Therefore fall the people unto them: and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it: is there knowledge in the most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished: and chastened every morning.

14 Yea, and I had almost said "even as they": but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this: but it was too hard for me,

16 Until I went into the sanctuary of God: then understood I the end of these men;

17 Namely, how thou dost set them in slippery places: and castest them down, and destroyest them.

18 Oh, how suddenly do they consume: perish, and come to a fearful end!

19 Yea, even like as a dream when one awaketh: so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved: and it went even through my reins.

21 So foolish was I, and

ignorant: even as it were a beast before thee.

22 Nevertheless, I am always by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel: and after that receive me with glory.

24 Whom have I in heaven but thee: and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speak of all thy works in the gates of the daughter of Sion.

Latins.—Thursday Matins; Maundy Thursday.

Greeks.—Wednesday morning.

St. Augustine's proof that the old saints were justified by the faith and mystery of Christ. In his *City of God* (x. 25) he has a chapter upon this psalm, shewing that the Christian desires such goods as the wicked cannot share, who only have the blessings of the left hand, *i.e.* temporal and temporary blessings: but the citizens of Sion sacrifice, with the angels, themselves to the Holy Trinity.

Verse 17. St. Gregory the Great pathetically applies these words to his own great busy life, amid the

earthly cares of which he was prevented from thinking, much more from preaching publicly, of the miraculous works of the Lord. Overwhelmed by the tumult of secular affairs, I am one of those, he says, of whom it is written, 'Thou dost set them in slippery places: and castest them down.'

Verse 17. Strafford's successor, Lord Leicester, thus comments upon the executions of the Duke of Hamilton, Lord Capel, and Lord Holland "on a cold March morning, 1650." "So the glory of the world passes away, and those that think themselves to be great and happy and safe are sette in slippery places, perish, and come to a fearfull end."

Verse 25. Charles Wesley, when dying, wrote a hymn from these words.

Psalm lxxiv.

Maschil of Asaph.

Ut quid, Deus?

1 O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation: whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Zion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy: which hath done evil in thy sanctuary.

5 Thine adversaries roar in

the midst of thy congregations: and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they brake down all the carved work thereof: with axes and hammers.

8 They have set fire upon thy holy places: and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of

them altogether : thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more : no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour : how long shall the enemy blaspheme thy Name, for ever ?

12 Why withdrawest thou thy hand : why pluckest thou not thy right hand out of thy bosom to consume the enemy ?

13 For God is my King of old : the help that is done upon earth he doeth it himself.

14 Thou didst divide the sea through thy power : thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces : and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains and waters out of the hard rocks : thou driedst up mighty waters.

17 The day is thine, and the night is thine : thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth : thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked : and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies : and forget not the congregation of the poor for ever.

21 Look upon the covenant : for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed : but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause : remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies : the presumption of them that hate thee increaseth ever more and more.

Latins.—Thursday Matins ; Maundy Thursday ; Eve of the Passion.

Greeks.—Wednesday morning.

This psalm was much used in the great northern rebellion, the Pilgrimage of Grace, 1537, which followed the suppression of the abbeys. Robert Aske, the leader, accounts for the revolt, saying that in the North "the abbeys gave great alms to poor

men, and laudably served God. In which parts, of late days, they had but small comfort of ghostly teaching; and by occasion of the said suppression the divine service of Almighty God is much diminished, great numbers of Masses unsaid, and the blessed consecration of the Sacrament now not used and showed in those places, to the distress of the faith and spiritual comfort to man's soul. The temple of God (is now) razed and pulled down; the ornaments and relics of the Church of God unreverently used; the tombs and sepulchres of honourable and noble men pulled down and sold."

Emanuel Swedenborg — beloved of Coleridge — concluded from the same psalm that "The Church, with all things belonging thereto, has been entirely destroyed and its holy things profaned," and that he was commissioned to refund and reconsecrate it (1688-1772).

Verse 17. Tuus est dies et tua est nox : tu fabricatus es auroram et solem. This is the dial motto at Maxey Vicarage, Northampton.

Verse 23. This was the introit to the Mass on Saturday, 16th November 1532, when Pizarro and his companions plotted to massacre the Peruvian chiefs and to seize their Emperour Atahualpa.

Verse 24. Ne obliviscaris is the old motto of the Dukes of Argyle.

THE FIFTEENTH DAY

MORNING PRAYER

Psalm lxxv.

To the chief Musician, Al-taschith, A Psalm or Song of Asaph.

Confitebimur tibi.

1 Unto thee, O God, do we give thanks: yea, unto thee do we give thanks.

2 Thy Name also is so high: and that do thy wondrous works declare.

3 When I receive the congregation: I shall judge according unto right.

4 The earth is weak, and all the inhabitants thereof: I bear up the pillars of it.

5 I said unto the fools, "Deal not so madly": and to the ungodly, "Set not up your horn."

6 Set not up your horn on high: and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from

the west: nor yet from the south:

8 And why? God is the Judge: he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixed, and he poureth out of the same.

10 As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob: and praise him for ever.

12 All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

Liturgical use.—Introit for the Mass third Sunday after Easter (e).

Latins.—Thursday Matins; Maundy Thursday; Apostles and evangelists.

Greeks.—Wednesday morning.

Sir Walter Raleigh (1552–1618), in his *History of the World* (a book which Cromwell loved and studied), has an interesting note on the Psalter.

“For his internal gifts and graces David so far exceeded all other men, as, putting his human frailty apart, he was said by God Himself to be a man according to His own heart. The psalms which he wrote instance his piety and his *excellent learning*, of whom Jerome to Paulinus: ‘David,’ saith he, ‘our Simonides, Pindarus, and Alcæus, Horatius, Catullus and Serenus, playeth Christ on his harp, and on a ten-stringed lute raiseth Him up rising from the dead. And being both a king and prophet, he foretelleth Christ more lightsomely and lively than all the rest.’”

Psalm lxxvi.

To the chief Musician, on Neginoth, A Psalm or Song of Asaph.

Notus in Judæa.

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| <p>1 In Jewry is God known :
his Name is great in Israel.</p> <p>2 At Salem is his tabernacle :
and his dwelling in Sion.</p> <p>3 There brake he the arrows
of the bow : the shield, the
sword, and the battle.</p> <p>4 Thou art of more honour
and might : than the hills of the
robbers.</p> <p>5 The proud are robbed,
they have slept their sleep :
and all the men whose hands
were mighty have found
nothing.</p> <p>6 At thy rebuke, O God of
Jacob : both the chariot and
horse are fallen.</p> <p>7 Thou, even thou art to be
feared : and who may stand</p> | <p>in thy sight when thou art
angry ?</p> <p>8 Thou didst cause thy judge-
ment to be heard from heaven :
the earth trembled, and was still,</p> <p>9 When God arose to judge-
ment : and to help all the meek
upon earth.</p> <p>10 The fierceness of man shall
turn to thy praise : and the
fierceness of them shalt thou
refrain.</p> <p>11 Promise unto the Lord
your God, and keep it, all ye
that are round about him : bring
presents unto him that ought to
be feared.</p> <p>12 He shall refrain the spirit
of princes : and is wonderful
among the kings of the earth.</p> |
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Latins.—Thursday morning; Maundy Thursday; Easter Eve.

Greeks.—Wednesday morning.

This psalm was Charles Kingsley's (1819–75) favourite; he called it "my psalm."

The rebel Covenanters at Drumclog (in 1649), so vividly described by Scott in *Old Mortality*, sang this psalm. It had been sung in Edinburgh at the defeat of the Armada, and in many of the London churches at the same news.

This psalm has always been a favourite in occult circles, and it figures largely in exorcisms, preventives against witchcraft and the like. This was partly owing to its title, *Canticum ad Assyrios*, and also because of the Vulgate, fourth verse: *Illuminans tu mirabiliter a montibus æternis*—Thou givest wonderful light from the eternal mountains. In Dr. Dees's *Diary* (1597), that cabbalist dreamt "a vision and shew of many bokes, and among the rest was one great volume thik in large quarto, new printed, on the first page whereof as a title in great letters was printed: *Notus in Judæa Deus.*"

Verse 11. When St. Bonaventura (the Seraphic doctor) was twenty-two years old, he was meditating upon this verse; he remembered that when he was a child, and near death with sickness, his mother had promised him to St. Francis. He then joined that order.

Psalm lxxvii.

To the chief Musician, to Jeduthun, A Psalm of Asaph.

Voce mea ad Dominum.

<p>1 I will cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.</p>	<p>I sought the Lord: my sore ran, and ceased not in the night-season; my soul refused comfort.</p>
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<p>2 In the time of my trouble</p>	<p>3 When I am in heaviness,</p>
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I will think upon God : when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking : I am so feeble, that I cannot speak.

5 I have considered the days of old : and the years that are past.

6 I call to remembrance my song : and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever : and will he be no more intreated ?

8 Is his mercy clean gone for ever : and is his promise come utterly to an end for evermore ?

9 Hath God forgotten to be gracious : and will he shut up his loving-kindness in displeasure ?

10 And I said, " It is mine own infirmity : but I will remember the years of the right hand of the most Highest."

11 I will remember the works of the Lord : and call to mind thy wonders of old time.

12 I will think also of all thy

works : and my talking shall be of thy doings.

13 Thy way, O God, is holy : who is so great a God as our God ?

14 Thou art the God that doeth wonders : and hast declared thy power among the people.

15 Thou hast mightily delivered thy people : even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid : the depths also were troubled.

17 The clouds poured out water, the air thundered : and thine arrows went abroad.

18 The voice of thy thunder was heard round about : the lightnings shone upon the ground ; the earth was moved, and shook withal.

19 Thy way is in the sea, and thy paths in the great waters : and thy footsteps are not known.

20 Thou leddest thy people like sheep : by the hand of Moses and Aaron.

Latins.—Matins Thursday ; Maundy Thursday.

Greeks.—Wednesday morning.

Bishop Hooper was so impressed with this psalm, that he wrote a commentary upon it ; and when he had just been condemned to the stake urged his wife to read the psalm when she found herself too much oppressed.

Verse 3. Dr. Pusey remarked upon this verse that the complaint is not of, but to God.

Verse 5. "Not pathetic only, but profound also, and of the most solid substance, was that reply made by the old Carthusian monk to the trifler who asked him how he managed to get through his life: *Cogitavi dies antiquos et annos æternos in mente habui*" (M. Arnold, on the Study of History).

EVENING PRAYER

Psalm lxxviii.

Maschil of Asaph.

Attendite, popule.

1 Hear my law, O my people :
incline your ears unto the words
of my mouth.

2 I will open my mouth in a
parable : I will declare hard
sentences of old ;

3 Which we have heard and
known : and such as our fathers
have told us ;

4 That we should not hide
them from the children of the
generations to come : but to
shew the honour of the Lord,
his mighty and wonderful works
that he hath done.

5 He made a covenant with
Jacob, and gave Israel a law :
which he commanded our fore-
fathers to teach their children ;

6 That their posterity might
know it : and the children which
were yet unborn ;

7 To the intent that when
they came up : they might shew
their children the same ;

8 That they might put their
trust in God : and not to forget
the works of God, but to keep
his commandments ;

9 And not to be as their fore-
fathers, a faithless and stubborn
generation : a generation that
set not their heart aright, and
whose spirit cleaveth not sted-
fastly unto God ;

10 Like as the children of
Ephraim : who being harnessed,
and carrying bows, turned
themselves back in the day of
battle.

11 They kept not the cove-
nant of God : and would not
walk in his law ;

12 But forgat what he had

done : and the wonderful works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt : even in the field of Zoan.

14 He divided the sea, and let them go through : he made the waters to stand on an heap.

15 In the daytime also he led them with a cloud : and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness : and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock : so that it gushed out like the rivers.

18 Yet for all this they sinned more against him : and provoked the most Highest in the wilderness.

19 They tempted God in their hearts : and required meat for their lust.

20 They spake against God also, saying : Shall God prepare a table in the wilderness ?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal : but can he give bread also, or provide flesh for his people ?

22 When the Lord heard this, he was wroth : so the fire was kindled in Jacob, and there

came up heavy displeasure against Israel :

23 Because they believed not in God : and put not their trust in his help.

24 So he commanded the clouds above : and opened the doors of heaven.

25 He rained down manna also upon them for to eat : and gave them food from heaven.

26 So man did eat angels' food : for he sent them meat enough.

27 He caused the east-wind to blow under heaven : and through his power he brought in the south-west-wind.

28 He rained flesh upon them as thick as dust ; and feathered fowls like as the sand of the sea.

29 He let it fall among their tents : even round about their habitation.

30 So they did eat, and were well filled ; for he gave them their own desire : they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them : yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more : and believed not his wondrous works.

33 Therefore their days did

he consume in vanity : and their years in trouble.

34 When he slew them, they sought him : and turned them early, and enquired after God.

35 And they remembered that God was their strength : and that the high God was their redeemer.

36 Nevertheless, they did but flatter him with their mouth : and dissembled with him in their tongue.

37 For their heart was not whole with him : neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds : and destroyed them not.

39 Yea, many a time turned he his wrath away : and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh : and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness : and grieved him in the desert.

42 They turned back and tempted God : and moved the Holy One in Israel.

43 They thought not of his hand : and of the day when he delivered them from the hand of the enemy ;

44 How he had wrought his miracles in Egypt : and his wonders in the field of Zoan.

45 He turned their waters into blood : so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up : and frogs to destroy them.

47 He gave their fruit unto the caterpillar : and their labour unto the grasshopper.

48 He destroyed their vines with hail-stones : and their mulberry-trees with the frost.

49 He smote their cattle also with hail-stones ; and their flocks with hot thunder-bolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure, and trouble : and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death : but gave their life over to the pestilence ;

52 And smote all the first-born in Egypt : the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep : and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear : and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary : even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them : caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted, and displeased the most high God : and kept not his testimonies ;

58 But turned their backs, and fell away like their forefathers : starting aside like a broken bow.

59 For they grieved him with their hill-altars : and provoked him to displeasure with their images.

60 When God heard this, he was wroth : and took sore displeasure at Israel.

61 So that he forsook the tabernacle in Silo : even the tent that he had pitched among men.

62 He delivered their power into captivity : and their beauty into the enemy's hand.

63 He gave his people over also unto the sword : and was wroth with his inheritance.

64 The fire consumed their young men : and their maidens were not given to marriage.

65 Their priests were slain with the sword : and there were no widows to make lamentation,

66 So the Lord awaked as one out of sleep : and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts : and put them to a perpetual shame.

68 He refused the tabernacle of Joseph : and chose not the tribe of Ephraim ;

69 But chose the tribe of Judah : even the hill of Sion which he loved.

70 And there he built his temple on high : and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant : and took him away from the sheep-folds.

72 As he was following the ewes great with young ones he took him : that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart : and ruled them prudently with all his power.

Latins.—Thursday Matins.

Greeks.—Wednesday morning.

S. T. Coleridge's lay-sermons contain a "statesman's manual" upon this psalm, with an appendix

upon the study of the inspired writings. He was not only the father of much in poetry and philosophy, but he also inspired the Christian Socialists of Frederick Denison Maurice's (1805-72) generation, and so those of our own day, to review political action and theory in the light of the Incarnation. Thus the source of Christian Socialism in its modern form may be traced to this national ballad of the Jewish people.

Uppingham boys will like to know that this was the last psalm read in the school by Edward Thring (1821-87), their great headmaster, before he died, "weary, ill, and battered." Many of those who knew him felt that the last verse was one that exactly summed up his own headmastership.

"Of the other Scriptures," says Theodore, in the fifth century, "the generality of men know next to nothing. But the Psalms you will find again and again repeated in private houses, in market places, in streets, by those who have learned them by heart, and who soothe themselves by their divine melody." "When other parts of Scripture are used," says St. Ambrose, "there is such a noise of talking in the church that you cannot hear what is said. But when the Psalter is read, all are silent." The Psalms were sung by the ploughmen of Palestine in the time of Jerome: by the boatmen of Gaul in the time of Sidonius Apollinaris. In the most barbarous of churches—the Abyssinian—the Psalter is treated almost as an idol, is the only book allowed to be read by the children of the laity, and is sung through from end to end at every funeral. In the most Protestant of churches—the Presbyterians of Scotland, the Non-conformists of England—"psalm-singing" has almost passed into a familiar description of their ritual. In the churches of Rome and of England they are daily recited, in proportions such as far exceed the reverence shewn to any other portion of the Scriptures (Stanley).

Verse 2. St. Matthew quotes this of Christ's parables.

Verse 34. St. Porphyry, Bishop of Gaza, used often to point out this verse to his people, to remind them that God's service is purified by a persecution even to the death.

Verse 71. Bishop Lightfoot's motto for St. Columba's window at Bishop Auckland is *Sustulit cum de gregibus ovium.*

THE SIXTEENTH DAY

MORNING PRAYER

Psalm lxxix.

A Psalm of Asaph.

Deus, venerunt.

1 O God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou

be angry: shall thy jealousy burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdonis that have not called upon thy Name.

7 For they have devoured Jacob; and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name: O deliver us, and be merciful unto our sins, for thy Name's sake.

10 Wherefore do the heathen say : Where is now their God ?

11 O let the vengeance of thy servants' blood that is shed : be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee : according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee : reward thou them, O Lord, seven-fold into their bosom.

14 So we, that are thy people, and sheep of thy pasture, shall give thee thanks for ever : and will always be shewing forth thy praise from generation to generation.

Liturgical use.—Introit for Childermas (e).

Latins.—Thursday Matins (*Sarum*, All Saints).

Greeks.—Wednesday morning.

This has been a psalm of the beaten peoples. It was perhaps written at the Captivity. It was St. Jerome's cry over the sack of Rome (fourth century). Gildas' lament over the horrors of the Saxon (sixth century) invasion, and the wail of Christendom over, first, the murder of pilgrims (1095), and then over the failure of the Crusades and the fall of Jerusalem, when (1188) "there was not such joy in hell since it had been harrowed." It was the lamentation of the Greeks over the fall of Constantinople (29th May 1453) when the Turkish reign of terror settled upon Europe.

It was formerly used in the Evensong of King Charles the martyr, the proper psalms then being lxxix., xciv., and lxxxv. It was applied as freely to the Puritan excesses as it afterwards was to the profanity of the French Revolutionists; and who can wonder, when pious Bishop Hall saw Norwich Cathedral filled with "muskatiers drinking and tobacconing freely"? "Lord, what work was here, what clattering of glasses, what beating down of Walls, what tearing up of Monuments, what pulling down of Seates, what wrestling out of Irons and Brass from the Windowes and Graves! What de-

facing of Arnes, what demolishing of curious stonework, that had not any representation in the World, but only of the cost of the Founder and skill of the Mason, what toting and piping upon the destroyed Organ pipe, and what a hideous triumph on the Market-day before all the Countrey, when, in a kind of Sacrilegious and profane procession, all the Organ-pipes, Vestments, both Copes and Surplices, together with the Leaden Crosse which had been newly sawne down from over the Green-Yard Pulpit, and the Service books and singing-books that could be had were carried to the fire in the publick Market-place; A leud wretch walking before the Train, in his Cope trailing in the dirt, with a Service book in his hand, imitating in an impious scorne the tune and usurping the words of the Letany; neer the publick Crosse, all these monuments of Idolatry must be sacrificed to the fire, not without much Ostentation of a zealous joy."

This is a psalm much used by our people during the Indian Mutiny. It was read at Lucknow frequently during the siege; at Cawnpore and in Meerut the Roman Catholics added it to their daily devotions.

Among the other saints who made use of it were the noble brothers SS. Crispin and Crispinian at the martyrdom at Soissons. They had renounced their rank, and for the love of Christ made shoes for the poor, and were slain as traitors to the Empire. Their bodies were cast into the sea, but the waves, from love of His feet who had walked upon them, carried the holy bodies of the brothers to Romney Marsh, where the inhabitants, weeping for joy, received them and built a church to receive them at Lydd.

Abbot Hobbs, the last Abbot of Woburn Abbey, in a pathetic last effort to inspire his disordered community with the old Faith and Order, bade each monk to recite this psalm on Fridays, "because of the evil times and his own sorrow, till certain did

murmur about the saying of it, and so it was left ;” and shortly after the Abbey was secularised and given to the Russells.

Every Friday the Jews use this great lament over the ruins of Jerusalem.

Verse 2. This is the motto which Parsons (1546–1610), the Jesuit, chose for his celebrated book, *De persecutione Anglicana*, 1581.

Verses 5 and 8. These are the words of St. Augustine’s great agony under the fig tree in the garden, when he was tortured by the great struggle which ended in his conversion.

Psalm lxxx.

To the chief Musician, upon Shoshannim-Eduth, A
Psalm of Asaph.

Qui regis Israel.

1 Hear, O thou Shepherd of Israel, thou that leadest Joseph like a sheep : shew thyself also, thou that sittest upon the cherubins.

2 Before Ephraim, Benjamin, and Manasses : stir up thy strength, and come, and help us.

3 Turn us again, O God : shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts : how long wilt thou be angry with thy people that prayeth ?

5 Thou feedest them with the bread of tears : and givest them plenteousness of tears to drink.

6 Thou hast made us a very

strife unto our neighbours : and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts : shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt : thou hast cast out the heathen, and planted it.

9 Thou madest room for it : and when it had taken root it filled the land.

10 The hills were covered with the shadow of it : and the boughs thereof were like the goodly cedar-trees,

11 She stretched out her branches unto the sea : and her boughs unto the river.

12 Why hast thou then broken down her hedge: that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up: and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven: behold, and visit this vine;

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thyself.

16 It is burnt with fire, and cut down: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee: O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

Latins.—Matins on Thursday.

Greeks.—Wednesday morning.

Verse 3. On a sundial in Abbeyfield is written, “Shew me the light of Thy countenance.”

Verses 8, 9, and 10. Among the numberless versifiers of the psalms was Walton’s friend, Dr. Henry King, Bishop of Chichester, who appeared at the Savoy Conference. He was once disgusted at the wretched expression of a metrical psalm “which quite marred the penman’s matter and his own devotion” in the current metrical version, and, thinking George Sandys’ version “too eloquent for the vulgar use,” composed a version of his own, and dedicated it to Archbishop Ussher in 1651:

“Thou didst a Vine from Ægypt bring,
Thy hand which planted made it spring,
And that it might have room to spread,
The Heathen were discomfited:

“Its root Thou caused’st fast to stand,
And with faire branches filled the land;

The Hills were cover'd with Hir shade,
Hir boughes like goodly Cedar's made."

Here is Sandys' version of the same verses (1635):

"This vine from Egypt brought (the foe
Expeld) was planted by thy hand,
Thou gav'st it roome and strength to grow
Until her branches fill'd the Land.

"The Mountains tooke a shade from these,
Which like a grove of Cedars stood,
Extending to the Tyrian seas
And to Euphrates rowling Flood."

These were the dying prayers for the Church of Gundulph, Bishop of Rochester, 7th March 1107. He was one of the wise and learned monks of Lanfranc's choice. He rebuilt Rochester Cathedral and the tower of Rochester. Anselm, newly returned, was with him at his death.

Verse 14. Archbishop Thomas de Rotherham re-founded Lincoln College, Oxford, owing to a stirring sermon preached from this text by Tristoppe, the rector, in 1478. Bishop Flemmyng had founded it in 1426, but it languished. By the licence of Edward iv. five new fellowships were added. The vines in the college are in allusion to this.

Verse 19. This is used in the Anglo-Saxon vernacular office of Prime, and occurs frequently in a detached form in many services.

Psalm lxxxī.

To the chief Musician upon Gittith, A Psalm of Asaph.

Exultate Deo.

1 Sing we merrily unto God our strength: make a cheerful noise unto the God of Jacob.	2 Take the psalm, bring hither the tabret: the merry harp with the lute.
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3 Blow up the trumpet in the new-moon: even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel: and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee: and heard thee what time as the storm fell upon thee.

8 I proved thee also: at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel: if thou wilt hearken unto me,

10 There shall no strange God be in thee: neither shalt thou worship any other God.

11 I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice: and Israel would not obey me.

13 So I gave them up unto their own hearts' lusts: and let them follow their own imaginations.

14 O that my people would have hearkened unto me: for if Israel had walked in my ways,

15 I should soon have put down their enemies: and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars: but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flour: and with honey out of the stony rock should I have satisfied thee.

Latins.—Friday Matins.

Greeks.—Wednesday morning.

To carry a Psalter seemed a necessity to the religious of the Middle Ages. In Chaucer's "Romaunt of the Rose," when "Dame Abstinence-Streynd" wishes to dress up as a Beguine, she takes the coverchief of thread, "But she forgate not hir Sawter," which was quite as much part of the costume.

One of the fierce controversies which tore the seventeenth century was the question of instrumental music in public worship. Several of the Fathers,

particularly Origen and the Africans, would banish all organs, but those of the body. The elaborate and devout music of the early Stuarts was assaulted as much as their polity. With the Restoration came back the organs which had been destroyed in the Revolution, and Father Bernard Smith came over from Halle and built organs for Westminster Abbey, the Sheldonian Theatre, St. Paul's Cathedral (1697), and Trinity, Cambridge. The men of 1688 were half-hearted successors to the Long Parliament, and by an appeal to this psalm William Sherlock, the Dean of St. Paul's, was able to vindicate in 1699 what to us requires perhaps too little excuse—the instrumental music, which sometimes stifles the congregational and even the human element in worship, and which has entirely stifled the old Church bands—a practical deduction no man could make from the psalm.

EVENING PRAYER

Psalm lxxxii.

A Psalm of Asaph.

Deus stetit.

1 God standeth in the congregation of princes: he is a judge among gods.

2 How long will ye give wrong judgment: and accept the persons of the ungodly?

3 Defend the poor and fatherless: see that such as are in need and necessity have right.

4 Deliver the outcast and poor: save them from the hand of the ungodly.

5 They will not be learned

nor understand, but walk on still in darkness: all the foundations of the earth are out of course.

6 I have said, "Ye are gods: and ye are all the children of the most Highest.

7 But ye shall die like men: and fall like one of the princes."

8 Arise, O God, and judge thou the earth: for thou shalt take all heathen to thine inheritance.

Latins.—Friday Matins.

Greeks.—Wednesday morning.

Verse 1. This is the thought which decided Constantine not to act as umpire between contending bishops at Nicæa; for he regarded the “gods” as meaning the clergy. This use of the term, of course, was prominent in the struggles between popes and emperors in after ages.

Bishop Andrewes preached before the House of Lords in Westminster Abbey (30th Jan. 1621) from this text, and by making no allusion to the critical state of public affairs, made “a tacit protest against the growing tendency of Churchmen to engage in politics and serve in secular affairs.”

Verse 6. Our Lord quoted these words to justify His language when He said, “I and My Father are one,” after which they were about to stone Him, in Solomon’s Porch.

Verses 6 and 7. When Prince Henry, eldest son of James I., died, many of the Puritan hopes were buried with him. Archbishop Abbott preached his funeral sermon from these words.

Psalm lxxxiii.

A Song or Psalm of Asaph.

Deus, quis similis?

<p>1 Hold not thy tongue, O God, keep not still silence: refrain not thyself, O God.</p>	<p>let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.</p>
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<p>2 For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.</p>	<p>5 For they have cast their heads together with one consent: and are confederate against thee;</p>
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<p>3 They have imagined craftily against thy people: and taken counsel against thy secret ones.</p>	<p>6 The tabernacles of the Edomites, and the Ismaelites: the Moabites, and Hagarens;</p>
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<p>4 They have said, Come, and</p>	<p>the Moabites, and Hagarens;</p>
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7 Gebal, and Ammon, and Amalek : the Philistines, with them that dwell at Tyre.

8 Assur also is joined with them : and have holpen the children of Lot.

9 But do thou to them as unto the Madianites : unto Sisera, and unto Jabin at the brook of Kison.

10 Who perished at Endor : and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb : yea, make all their princes like as Zeba and Salmana ;

12 Who say, Let us take to ourselves : the houses of God in possession.

13 O my God, make them like unto a wheel : and as the stubble before the wind ;

14 Like as the fire that burneth up the wood : and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest : and make them afraid with thy storm.

16 Make their faces ashamed, O Lord : that they may seek thy Name.

17 Let them be confounded and vexed ever more and more : let them be put to shame, and perish.

18 And they shall know that thou, whose Name is Jehovah : art only the most Highest over all the earth.

Liturgical use.—Introit for Mass on fourth Sunday after Easter (e).

Latins.—Matins on Friday.

Greeks.—Wednesday morning.

The monks at Jarrow were chaunting this psalm while St. Benedict Biscop (690) died, and they took it as an omen that the powers of evil could not prevail against his parting soul.

James I. translated the Psalter into metre fairly well. Charles I. published his “dear father’s” work, and hoped with it to oust Sternhold, but in vain. Here is his version of the close of this psalm. It was printed at the side of our version :

“So with Thy tempest them pursue,
and with Thy storm them fright ;
Their faces fill with shame, that they
may seek Thy Name aright.

Let them confounded be, and prove
 from trouble never free ;
 Yea, let them all be put to shame,
 and wholly ruined be.
 That men may know that Thou, whose name
 Jehovah is alone,
 Art the most high, the like of whom
 o'er all the earth is none."

Bishop Williams declares that the royal author died after he had done only thirty of these psalms; but Charles' *Imprimatur* gives the whole book to his father.

Psalm lxxxiv.

To the chief Musician upon Gittith, A Psalm for the sons of Korah.

Quam dilecta !

1 O how amiable are thy dwellings : thou Lord of hosts !

2 My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh rejoice in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young : even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house : they will be always praising thee.

5 Blessed is the man whose strength is in thee : in whose heart are thy ways.

6 Who going through the vale of misery use it for a well : and the pools are filled with water.

7 They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer : hearken, O God of Jacob.

9 Behold, O God our defender : and look upon the face of thine Anointed.

10 For one day in thy courts : is better than a thousand.

11 I had rather be a door-keeper in the house of my God :

than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence: the Lord will give grace and worship, and

no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts: blessed is the man that putteth: his trust in thee.

Liturgical use.—Introit to the Mass for the fifth Sunday after Easter.

Latins.—Friday Matins; Dedication of a church.

Greeks.—Wednesday morning; Ninth hour; Burial of priests.

This is used as a psalm of preparation for the Holy Communion by devout people of all shades of belief. It is recommended not only by the Pope, but by our own great divines for this use, and even by devout Non-conformists and Separatists.

It is a preparation for Holy Dying as well as for Holy Living. When the aged Paula drew near her end she repeated again and again the opening verses, the tenth verse, and (Ps. xxvi. 8) "Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth." St. Jerome had inspired her with this enthusiasm for the Church, and what it represented.

This psalm was a favourite with Rev F. H. Lyte, the editor of Henry Vaughan's *Silex Scintillans*, and the author of "Abide with me." It is the basis of his hymn, "Pleasant are thy courts above." He translated many of the psalms into verse.

Verse 1. The motto of the dukes of Buckingham and Chandos is, *Templa quam dilecta*.

Verse 2. The monk Jocelyn, in his life of England's St. Augustine, tells us how passionate was the saint's longing to depart and be with Christ. "Who will give me wings as of a dove? My soul hath a desire and longing to enter into the courts of the Lord." The saint was "a tall, straight man, kind and dignified in face, with his hair falling on either side of his open countenance. He mostly went barefoot."

Verse 7. St. Columba's motto, when he joined in conference with Kentigern (584 A.D.), near where Glasgow stands.

Verse 7. St. Guthlac was a hermit of Croyland at the beginning of the eighth century, and haunted the marshes between Cambridge and the sea, making friends with mischievous crows, sparrows, and the very fishes, who came to his call as sheep to their shepherds. Once after a severe conflict with the powers of evil, wherein he was hurried to the very gates of hell itself, the saint obtained the victory, thanks to St. Bartholomew, and was carried back to his cell, while the angels sang, "They shall go from strength to strength." St. Guthlac tried to introduce into England the methods of the Egyptian Fathers, such as living on water and barley bread, and wearing skins. This angelic promise was fulfilled by the birth of Croyland Abbey, which thus sprang from a psalm.

Verse 11. St. Thomas Aquinas' verse, which resolved him to join the Dominican order. He was but thirteen years old when he received this vocation, and had to combat all the wishes of his family to obey the call.

Verse 12. "This, as it was the ancient Psalmist's faith, let it likewise be ours. It is the Alpha and Omega, I reckon, of all possessions that belong to man" (Carlyle to his brother, 27th June 1824).

Psalm lxxxv.

To the chief Musician, A Psalm for the sons of Korah.

Benedixisti, Domine.

1 Lord, thou art become
gracious unto thy land: thou
hast turned away the captivity of
Jacob.

2 Thou hast forgiven the
offence of thy people: and
covered all their sins.

3 Thou hast taken away all
thy displeasure; and turned
thyself from thy wrathful in-
dignation.

4 Turn us then, O God our
Saviour: and let thine anger
cease from us.

5 Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another.

6 Wilt thou not turn again, and quicken us: that thy people may rejoice in thee?

7 Shew us thy mercy, O Lord: and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me: for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him: that glory may dwell in our land.

10 Mercy and truth are met together: righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth: and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving-kindness: and our land shall give her increase.

13 Righteousness shall go before him: and he shall direct his going in the way.

Liturgical use.—Christmas morning; Evensong of King Charles.

Latins.—Friday Matins; Christmas Day.

Greeks.—Wednesday morning; Ninth hour.

Another preparation psalm, with Psalms lxxxiv., lxxxvi., and cxxx.

Verse 4. This was in the Anglo-Saxon vernacular Prime office, said at six o'clock.

Verse 8. Asser, in his *Life of King Alfred*, attributes the inspiration of that splendid king to his habit of hearkening to what God said to him.

Verse 8. This is the thought which grew into the third book of St. Thomas à Kempis' *De Imitatione Christi*, on Internal Consolation, perhaps the best part of one of the best of books. "The small old-fashioned book, for which you need only pay sixpence on a bookstall, works miracles to this day, turning bitter waters into sweetness; while expensive sermons and treatises, newly issued, leave all things as they were before. It was written down by a hand that waited for the heart's prompting; it is the chronicle of a solitary hidden anguish, trust and

triumph—not written on velvet cushions to teach endurance to those who are treading with bleeding feet on the stones. And so it remains to all time a lasting record of human needs and human consolations; the voice of a brother who years ago felt and suffered and renounced—in the cloister, perhaps, with serge gown and tonsured head, with much chanting and long fasts, and with a fashion of speech different from ours—but under the same silent far-off heavens, and with the same passionate desires, the same strivings, the same failures, the same weariness” (G. Eliot). The same verse has been the text of many famous sermons from Gilbert Burnet to Thomas Arnold.

Verse 10. This was the verse chosen by King Henry III. when he preached to the Winchester monks upon their duties to the Crown. He succeeded in his object, which was to get Æthelmar, his nominee, elected abbot, for, as the historian remarks, *Stricto supplicat ense potens!* This is a verse great in Art at all times. Stephen Langton (d. 1228), the reforming archbishop, the mediator of Magna Charta, the man who divided our Bible into chapters, composed a miracle play on these words. Perugino (1446–1524) put a scroll into his picture of David in “Saints and Sibyls”: *Veritas de terra orta est.* It was a favourite text in the mouth of Bishop Andrewes, and one much used in mediæval writers for the Incarnation. Blake, from his instinctive sympathy with the Middle Ages, painted his illustration of the text “in two figures, not four. Jesus is the representative of Mercy and Righteousness: Truth and Peace are embodied in a beardless youth. The two are seated, and turn round to kiss and embrace, their arms meeting over a Greek cross. Above, at the summit of some steps, is an aged man with a book, no doubt representing the Deity. He is surrounded by a glory of angels.” An interesting work, yellow being the predominant tint!

THE SEVENTEENTH DAY

MORNING PRAYER

Psalm lxxxvi.

A Prayer of David.

Inclina, Domine.

1 Bow down thine ear, O Lord, and hear me: for I am poor, and in misery.

2 Preserve thou my soul, for I am holy: my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord: for I will call daily upon thee.

4 Comfort the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee: for thou hearest me.

8 Among the gods there is none like unto thee, O Lord: there is not one that can do as thou doest.

9 All nations whom thou

hast made shall come and worship thee, O Lord: and shall glorify thy Name.

10 For thou art great and doest wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart: and will praise thy Name for evermore.

13 For great is thy mercy toward me: and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me: and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy: long-suffering, plentiful in goodness and truth.

16 O turn thee then unto me,

and have mercy upon me ; give thy strength unto thy servant, and help the son of thine handmaid.	me for good, that they who hate me may see it, and be ashamed : because thou, Lord, hast holpen me, and comforted me.
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17 Shew some token, upon

Latins.—Friday Matins; Epiphany; Visitation of the sick.

Greeks.—Wednesday evening; Ninth hour.

This psalm is also a devout preparation for the Holy Communion (*cf.* Ps. lxxxiv.).

“Men seemingly the most unlikely to express enthusiasm about any such matter,” says Trench, speaking of the Psalter, “have been forward as the forwardest to set their seal to this book, have left their confession that it was the voice of their innermost heart, that the spirit of it passed into their spirits, as did the spirit of no other book; that it found them more often and at greater depths of their being, lifted them to higher heights than did any other—or, as one greatly suffering man, telling of the solace which he found from this Book of Psalms in the hours of a long imprisonment, has expressed it, that it bore him up into the everlasting sunlight, till he saw the world and all its troubles for ever underneath him.”

Verse 1. The Oxford Movement supplied a metrical version, of a brighter faith, and in a more melodious fashion than the doggerel of the “New Version.” Keble undertook it anonymously, but even then unmistakably:

“ O Lord, bow down Thine ear and hear,
Poor am I, low and lone.
Preserve my soul, for I am dear
And holy, all Thine own.”

Verses 10 and 11. When Diocletian was beginning to draw men’s attention to the Church by persecuting her, a young man, Luxorius of Sardinia, ran through

the Psalter out of curiosity, wishing to know something of Christian literature. He got as far as these verses, and could contain himself no longer, but rushed to a Christian Church and entered himself as a catechumen. On his way back he heard the words *Retribuere servo tuo vivam et custodiam vias tuas* (Ps. cix.), which comforted him in the faith, so that he boldly endured martyrdom with the sword.

Verse 15. This is evidently the verse to which Tennyson's poor old Rizpah appeals, against the callous visiting lady :

Sin? O yes—we are sinners, I know—let all that be,
And read me a Bible verse of the Lord's goodwill towards
men.

'Full of compassion and mercy, the Lord,' let me hear it
again.

'Full of compassion and mercy—long suffering.' Yes, O yes!
For the lawyer is born but to murder, the Saviour lives but
to bless.

He'll never put on the black cap, except for the worst of the
worst,

And the first may be last—I have heard it in church—and the
last may be first.

Verse 16. William Ewart Gladstone says he was supported by this verse when he introduced his first budget in 1853 in Lord Aberdeen's coalition ministry (see Ps. xcvi.).

Psalm lxxxvii.

A Psalm or Song for the sons of Korah.

Fundamenta ejus.

<p>1 Her foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob.</p>		<p>2 Very excellent things are spoken of thee: thou city of God.</p>
		<p>3 "I will think upon Rahab</p>

and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Morians; lo, there was he born."

5 And of Sion it shall be reported that he was born in

her: and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth up the people: that he was born there.

7 The singers also and trumpeters shall he rehearse: All my fresh springs shall be in thee.

Latins.—Friday Matins; Circumcision; Epiphany; Dedication of a church.

Greeks.—Wednesday evening.

The favourite psalm of Thomas Pierson, the Puritan, who calls it "The Great Charter of the Church," and "excellent encouragements against afflictions."

Verse 1. The motto chosen by Van Mildert for Durham University in 1832 is *Fundamenta ejus in montibus sanctis.*

Verse 2. *Gloriosa dicta sunt de te Civitas Dei.* This is the verse which gave the title to St. Augustine's great work, *The City of God*, in which he draws out the picture of the co-existence of a conflict between the Divine society—the Church—and the disordered political world of the Empire.

Psalm lxxxviii.

A Song or Psalm for the sons of Korah, to the chief Musician upon Mahalath Leannoth, Maschil of Heman the Ezrahite.

Domine Deus.

1 O Lord God of my salvation, I have cried day and night before thee: O let my prayer enter into thy presence, incline thine ear unto my calling.

trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength.

2 For my soul is full of

4 Free among the dead, like unto them that are wounded, and lie in the grave : who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit : in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me : and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me : and made me to be abhorred of them.

8 I am so fast in prison : that I cannot get forth.

9 My sight faileth for very trouble : Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou shew wonders among the dead : or shall the dead rise up again and praise thee ?

11 Shall thy loving-kindness be shewed in the grave : or thy faithfulness in destruction ?

12 Shall thy wondrous works be known in the dark : and thy righteousness in the land where all things are forgotten ?

13 Unto thee have I cried, O Lord : and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul : and hidest thou thy face from me ?

15 I am in misery, and like unto him that is at the point to die : even from my youth up thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me : and the fear of thee hath undone me.

17 They came round about me daily like water : and compassed me together on every side.

18 My lovers and friends hast thou put away from me : and hid mine acquaintance out of my sight.

Liturgical use.—Good Friday ; Introit to Easter Eve Mass (e).

Latins.—Friday Matins ; Easter Eve ; Dedication of a church.

Greeks.—Wednesday evening ; Dawn.

Bishop Hooper (the austere Puritan Bishop of Gloucester, who was burnt before his people, beating upon his breast till his hand fell off) recommended his wife to study this psalm in her misery. He suggested also Psalms vi., xxii., xxx., xxxi., xxxviii., and lxix.

Verse 8. In an early comment on this verse, written

by Didymus, is a traditional saying of our Lord's :
 "The nearer to me, the nearer the fire."

Verses 10, 11, and 12. It is part of the bold Christian adaptation of the psalms that whereas the author undoubtedly meant all these questions to have the answer no, the users take the same words and reply unhesitatingly yes. Hence the liturgical use for Good Friday.

Verse 11. The dirge of the "Solitary" in Wordsworth's "Excursion" :

"And now distinctly could I recognise
 These words: '*Shall in the grave thy love be known,
 In death thy faithfulness?*'"

Verse 13. This was used in the Anglo-Saxon version of Prime.

EVENING PRAYER

Psalm lxxxix.

Maschil of Ethan the Ezrahite.

Misericordias Domini.

<p>1 My song shall be alway of the loving-kindness of the Lord : with my mouth will I ever be shewing thy truth from one generation to another.</p>	<p>5 O Lord, the very heavens shall praise thy wondrous works : and thy truth in the congregation of the saints.</p>
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<p>2 For I have said, Mercy shall be set up for ever : thy truth shalt thou stablish in the heavens.</p>	<p>6 For who is he among the clouds : that shall be compared unto the Lord :</p>
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<p>3 I have made a covenant with my chosen : I have sworn unto David my servant ;</p>	<p>7 And what is he among the gods : that shall be like unto the Lord ?</p>
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<p>4 Thy seed will I stablish for ever : and set up thy throne from one generation to another.</p>	<p>8 God is very greatly to be feared in the council of the saints : and to be had in reverence of all them that are round about him.</p>
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9 O Lord God of hosts, who is like unto thee : thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea : thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it : thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine : thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north and the south : Tabor and Hermon shall rejoice in thy Name.

14 Thou hast a mighty arm : strong is thy hand, and high is thy right hand.

15 Righteousness and equity are the habitation of thy seat : mercy and truth shall go before thy face.

16 Blessed is the people, O Lord, that can rejoice in thee : they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name : and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength : and in thy loving-kindness thou shalt lift up our horns.

19 For the Lord is our de-

fence : the Holy One of Israel is our King.

20 Thou spakest sometime in visions unto thy saints, and saidst : I have laid help upon one that is mighty ; I have exalted one chosen out of the people.

21 I have found David my servant : with my holy oil have I anointed him.

22 My hand shall hold him fast : and my arm shall strengthen him.

23 The enemy shall not be able to do him violence : the son of wickedness shall not hurt him.

24 I will smite down his foes before his face : and plague them that hate him.

25 My truth also and my mercy shall be with him : and in my Name shall his horn be exalted.

26 I will set his dominion also in the sea : and his right hand in the floods.

27 He shall call me, Thou art my Father : my God, and my strong salvation.

28 And I will make him my first-born : higher than the kings of the earth.

29 My mercy will I keep for him for evermore : and my covenant shall stand fast with him.

30 His seed also will I make

to endure for ever: and his throne as the days of heaven.

31 But if his children forsake my law: and walk not in my judgments;

32 If they break my statutes, and keep not my commandments: I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my loving-kindness will I not utterly take from him: nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have sworn once by my holiness, that I will not fail David.

35 His seed shall endure for ever: and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon: and as the faithful witness in heaven.

37 But thou hast abhorred and forsaken thine Anointed: and art displeased at him.

38 Thou hast broken the covenant of thy servant: and cast his crown to the ground.

39 Thou hast overthrown all his hedges: and broken down his strongholds.

40 All they that go by spoil

him: and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies: and made all his adversaries to rejoice.

42 Thou hast taken away the edge of his sword: and givest him not victory in the battle.

43 Thou hast put out his glory: and cast his throne down to the ground.

44 The days of his youth hast thou shortened: and covered him with dishonour.

45 Lord, how long wilt thou hide thyself, for ever: and shall thy wrath burn like fire?

46 O remember how short my time is: wherefore hast thou made all men for nought?

47 What man is he that liveth, and shall not see death: and shall he deliver his soul from the hand of hell?

48 Lord, where are thy old loving-kindnesses: which thou swarest unto David in thy truth?

49 Remember, Lord, the rebuke that thy servants have: and how I do bear in my bosom the rebukes of many people;

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine Anointed: Praised be the Lord for evermore. Amen, and Amen.

Liturgical use.—Christmas evening.

Latins.—Friday Matins; Christmas.

Greeks.—Wednesday evening.

St. Athanasius (in the reign of Constantius) was about to preach at a church near Constantinople one day, when a cry was raised by the crowded congregation that the Arians had surrounded the building with 500 soldiers, and meant to slay their great opponent in a trap. The saint was hardly dissuaded from preaching, but bade the deacon strike up this psalm—one much used by the Catholics in this controversy—and while it was being sung he escaped as by a miracle, passing through the soldiers without recognition.

Abraham, in the spirit of prophecy, the Talmudists say, wrote this psalm.

This is the psalm which St. Columba, when quite a small child, was found to know perfectly by heart.

Verse 1. Among the saintly figures of the past Cæsarius (470–542) is one with whom a modern world can most easily sympathise. He had a spirit of deep practical piety and kindness. He sold his chasuble to ransom a captive, and the watchword of his life was: “For me to live is Christ and to die is gain.” “So when he felt the approach of death he sang calmly and cheerfully *Misericordias Domini in æternum cantabo*, and thus left the world chanting the praises of God.” An interesting account of this saint and many others is found in Neander’s *Memorials of Christian Life*.

Verse 46. A sundial motto, and one often engraved on old clocks, is, “O remember how short my time is”—*e.g.* St. Patrick’s, Isle of Man.

Verse 47. Is not this the verse which Shakespeare’s Justice Shallow has in mind when he assures Silence that “death, as the Psalmist saith, is certain to all”?

THE EIGHTEENTH DAY

MORNING PRAYER

Psalm xc.

A Prayer of Moses the man of God.

Domine, refugium.

1 Lord, thou hast been our refuge : from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

3 Thou turnest man to destruction : again thou sayest, "Come again, ye children of men."

4 For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night.

5 As soon as thou scatterest them they are even as a sleep : and fade away suddenly like the grass.

6 In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

9 For when thou art angry all our days are gone : we bring

our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten ; and though men be so strong that they come to fourscore years : yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath : for even thereafter as a man feareth, so is thy displeasure.

12 So teach us to number our days : that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last : and be gracious unto thy servants.

14 O satisfy us with thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

15 Comfort us again now after the time that thou hast plagued us : and for the years wherein we have suffered adversity.

16 Shew thy servants thy work : and their children thy glory.

17 And the glorious Majesty | hands upon us, O prosper thou
of the Lord our God be upon | our handy-work.
us : prosper thou the work of our

Liturgical use.—Burial service.

Latins.—Thursday at Lauds.

Greeks.—Wednesday night ; First hour.

This psalm has a double interest for English folk, apart from all its merits. It has been sung or read since 1662 over the graves of our fathers, and it will be sung or read over our own. But before Edward vi.'s time our funeral psalms were cxvi., cxxxix., and cxlvi. ; and with the Mass, Psalm xlii. The reason all these burial psalms were abolished by the Reformers of 1552 will be evident to any one who glances at them. In this connection these taught Mass for the dead and Purgatory. But they gave us none instead. Bishop Cosin supplied this "song of Moses" and xxxix. ; the former to propitiate the Puritans ; the latter because Laud used it for burials.

Dr. Watts' most successful hymn, "O God, our help in ages past," is a rhymed version of this psalm, and one much delighted in by John Wesley. Contrast his version with the weaker one of the far greater poet Burns, who also delighted in this psalm.

Thou givest the word, Thy creature man
Is to existence brought :
Again thou say'st, 'Ye sons of men,
Return ye into nought.'

Thou layest them with all their cares
In everlasting sleep,
As with a flood thou tak'st them off
With overwhelming sweep.

Charles v., the most powerful emperor since Charlemagne's time, who left his throne for the cloister at St. Juste, used to declare that he preferred *Domine, refugium factus es nobis* to all other psalms.

J. H. Newman's *Gerontius* hears the souls in Purgatory singing this psalm.

Verse 9. Shakespeare (*King John*, III. iv.) makes Lewis allude to this verse in the lines :

“Life is as tedious as a twice-told tale,
Vexing the dull ear of a drowsy man.”

It is worth notice, that there is no such notion as a tale that is told, either in the original, or in the LXX., or the Vulgate.

Verse 10. “So soon passeth it away”—a common sundial motto—St. Matins', Looe; St. Matthias', Liskeard; Biddenden, etc.

“Yet is their strength then but labour and sorrow.” Mr. Ruskin thinks that in commentary upon these words Dürer painted his “Melancholia,” and thus, “Yes,” he replies to them, “but labour and sorrow are their strength.”

Verse 12. This was the text which Dr. Rudd chose to preach upon before Queen Elizabeth, when he dwelt upon the infirmities of old age, and applied his words to the aged queen. It is needless to say that “he fell out of favour” with her Majesty, who had before resolved to make him an archbishop. She told him that he might keep his arithmetic to himself.

Verse 13. On 24th March 1838, died Thomas Attwood the organist of St. Paul's, aged seventy-three. He was buried under the place where the old organ used to stand, and these words have been inscribed on his tombstone, as the subject of one of his most touching compositions.

Verses 16 and 17 were in the early Prime office in the English tongue; that is to say, they rose to God from English homes at six in the morning, before the people went out to the labour of the day; and not only from the clergy-houses, but from the homes of devout lay-folk also.

Psalm xci.

Qui habitat.

1 Whoso dwelleth under the defence of the most High : shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my stronghold : my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter : and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers : his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night : nor for the arrow that flieth by day ;

6 For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

9 For thou, Lord, art my hope : thou hast set thine house of defence very high.

10 There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee : to keep thee in all thy ways.

12 They shall bear thee in their hands : that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

14 " Because he hath set his love upon me, therefore will I deliver him : I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him : yea, I am with him in trouble ; I will deliver him, and bring him to honour.

16 With long life will I satisfy him : and shew him my salvation."

Latins.—Daily at Compline (*i.e.* 9 p.m.); Visitation of the sick (*Sarum* for All Saints); Dedication of a church.

Greeks.—Last psalm for Wednesday evening; Sixth hour; Late evensong in Lent; Burial of laymen, monks, and infants.

In the year 1160, when Christendom was convulsed by a great schism in the papacy—Alexander III. against the imperialist Victor IV.—St. Bernard chose this psalm for the Lenten meditation of his monks, and preached seventeen sermons upon it, which, taken with the dark background of the time, present the true attraction of the monastic life, as exquisitely perhaps as anything in literature. The same psalm also powerfully attracted Cardinal Bellarmine (1542–1621), the weightiest and most learned of Jesuit writers against the Protestants. He was librarian of the Vatican, and so easily protagonist of the Counter-Reformation that there is hardly a Protestant writer who does not attack him. He published twelve *Conciones* upon this psalm.

“My excellent holy mother-in-law, Mary, widow to my dear father,” says Richard Baxter, “was one of the most humble, mortified holy persons that ever I knew, and lived in longing to be with Christ till she was a hundred years old (wanting three or four), in full understanding, and at last rejoicing in the frequent hearing and repeating of Psalm xci.

Verse 7. This was the verse by which the Bishop of Marseilles encouraged his clergy to stick to their duty during the great plague of 1720.

Verse 7. Edward I. gave this as a reason for exposing himself at the siege of Stirling in 1304. His horse was shot under him.

Verse 11. The devil can quote this Scripture for his purpose. But how much of Christian teaching about the angels begins here! Spenser thus writes:

“How oft do they their silver bowers leave,
To come to succour us, that succour want!
How oft do they with golden pinions cleave
The flitting skies, like flying pursuivant,
Against fowle fiends to aid us militant!

They for us fight, they watch and duly ward,
 And their bright squadrons round about us plant ;
 And all for love and nothing for reward :
 Oh ! why should heav'nly God to man have such regard ?”

Similarly Milton and others ; and not least that ancient English prayer still taught by simple folk to their children which quiets them by the promise of “four angels round my bed !”

Verse 13. In the sixth room of the National Gallery is a picture of St. Michael and the dragon, by Fra Carnovale, which gives the Christian comment upon this verse. The spirit of the Church Militant is treading the dragon of sensuality and injustice under his feet.

In Salisbury Cathedral a “boy-bishop,” who died during his brief term of office, is carved trampling upon a monster in allusion to the words *Conculcabis leonem et draconem*. The boy-bishop reigned from St. Nicholas Day till Childermas, and preached in the cathedral of his see. Dean Colet ordered all his scholars to attend this sermon without fail.

In 1266 Niccola Pisano began his pulpit at Siena with Christ treading on monsters.

Verse 15. These were the words at which St. Hugh of Lincoln died, 16th November 1200, during Compline, and it was taken as an omen of his acceptance with God.

In the second part of the homily for Whit Sunday these words occur : “What shall we say of him that proudly and contemptuously trod Frederic the emperor under his feet, applying the verse of the psalm unto himself, ‘Thou shalt go upon the lion and the adder, the young lion and the dragon thou shalt tread under thy foot’ ? (Ps. xci.). Shall we say that he had God’s Holy Spirit within him, and not rather the spirit of the devil ? Such a tyrant was Pope Alexander III.”

This seems to be a mistake. For twenty-two years this Pope guided the Church amid a thousand storms and in an age of exceptional difficulty (1159-81). "Kaiser Barbarossa, greatest of German Kaisers, met him in peace in front of St. Mark's, Venice, after eighteen years of indefatigable struggle, and prostrated himself before the venerable old man. The Pope in tears raised and kissed him, and leading him into the Church, gave him his benediction." Indeed, the whole story of the insolence seems to be one of the malicious imaginations of the Reformation time. But Justinian II., who in 705 recovered the throne of Byzantium, did have his two rivals Leontinus and Aspimarus under his feet at the hippodrome while his adherents sang this verse—a jest upon their names.

Psalm xcii.

A Psalm or Song for the Sabbath day.

Bonum est confiteri.

1 It is a good thing to give thanks unto the Lord : and to sing praises unto thy Name, O most Highest ;

2 To tell of thy loving-kindness early in the morning : and of thy truth in the night-season ;

3 Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works : and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works : thy thoughts are very deep.

6 An unwise man doth not well consider this : and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever ; but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish : and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn : for I am anointed with fresh oil.

10 Mine eye also shall see his

lust of mine enemies : and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree : and shall spread abroad like a cedar in Libanus.

12 Such as are planted in the house of the Lord : shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age : and shall be fat and well-liking.

14 That they may shew how true the Lord my strength is : and that there is no unrighteousness in him.

Latins.—Saturday, Lauds.

Greeks.—Thursday morning ; Mesorion of first hour.

The Talmudic tradition says that this psalm was written in the morning of the world by Adam, the father of mankind.

Dr. George Matheson uses this psalm (with Psalms ii. and lxxii.) to show that the principle of survival is as completely taught by natural religion as it is by modern science.

Verse 1. Sir Christopher Hatton (1540-91), Elizabeth's chancellor, the poet and friend of poets, took this as the motto for his Psalter.

Verse 4. Dante heard Matilda, his guide, singing in the terrestrial paradise the psalm *Delecasti (me Domine in facturá tuá, et in operibus manuum tuarum exultabo)*, vide Purg., xxviii. 80. This Matilda, supposed to be the great countess of the eleventh century, "notable equally for her ceaseless activity, her brilliant political genius, her perfect piety, and her deep reverence for the See of Rome," is standing on the other side of Lethe, passing the flowers through her hands. She represents the noblest form of "the active life which forms the felicity of earth, and the spirit of Beatrice the contemplative life, which forms the felicity of Heaven."

Verse 5. Our historian, Matthew Paris, always quotes this verse when he relates some miracle of the saints (of Robert of Lincoln, Thomas of Hertford, etc.).

deed, it sums up the mediæval view of God's working in the world.

Verse 7. Isaac Casaubon (1559-1641), the classical scholar, met with a severe accident on the Seine, where his boat was run into by a barge, and he lost his Psalter, which he had used for twenty-two years. He and his wife were singing psalms at the time and had just reached this verse. He says: "I could not but remember that place of St. Ambrose where he says that this is the peculiarity of the Book of Psalms, that every one can use its words as if they were peculiarly and individually his own.

EVENING PRAYER

Psalm xciii.

Dominus regnavit.

<p>1 The Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himself with strength.</p> <p>2 He hath made the round world so sure: that it cannot be moved.</p> <p>3 Ever since the world began hath thy seat been prepared: thou art from everlasting.</p>	<p>4 The floods are risen, O Lord, the floods have lift up their voice: the floods lift up their waves.</p> <p>5 The waves of the sea are mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier.</p> <p>6 Thy testimonies, O Lord, are very sure: holiness becometh thine house for ever.</p>
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Liturgical use.—Introit to the Mass on first Sunday after the Ascension.

Latins.—Sunday at Lauds.

Greeks.—Thursday morning; Mesorion of first hour.

Edward Irving (1792-1834) wrote of the Psalter in a way that seems an echo of a time when the world was yet undrowned by floods of watery criticism.

“These Psalms,” he says, “are to a Christian what the love of parents and the sweet affections of home, and the clinging memories of infant scenes and the generous love of country, are to men of every rank and order and employment, of every kindred and tongue and nation.”

Shakespeare has the valiant spirit of the psalm, if not a literal echo, in Queen Margaret’s speech :

“ We will not from the helm, to sit and weep ;
But keep our course, though the rough wind say no
From shelves and rocks that threaten us with wrack.”

Psalm xciv.

Deus ultionum.

1 O Lord God, to whom vengeance
belongeth : thou God, to
whom vengeance belongeth,
shew thyself.

2 Arise, thou Judge of the
world : and reward the proud
after their deserving.

3 Lord, how long shall the
ungodly : how long shall the
ungodly triumph ?

4 How long shall all wicked
doers speak so disdainfully : and
make such proud boasting ?

5 They smite down thy people,
O Lord : and trouble thine
heritage.

6 They murder the widow,
and the stranger : and put the
fatherless to death.

7 And yet they say, Tush, the
Lord shall not see : neither shall
the God of Jacob regard it.

8 Take heed, ye unwise
among the people : O ye fools,
when will ye understand ?

9 He that planted the ear,
shall he not hear : or he that
made the eye, shall he not
see ?

10 Or he that nutureth the
heathen : it is he that teacheth
man knowledge, shall not he
punish ?

11 The Lord knoweth the
thoughts of man : that they are
but vain.

12 Blessed is the man whom
thou chastenest, O Lord : and
teachest him in thy law ;

13 That thou mayest give him
patience in time of adversity :
until the pit be digged up for
the ungodly.

14 For the Lord will not fail

his people : neither will he forsake his inheritance ;

15 Until righteousness turn again unto judgment : all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked : or who will take my part against the evil-doers ?

17 If the Lord had not helped me : it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipt : thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart :

thy comforts have refreshed my soul.

20 Wilt thou have anything to do with the stool of wickedness : which imagineth mischief as a law ?

21 They gather them together against the soul of the righteous : and condemn the innocent blood.

22 But the Lord is my refuge : and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice : yea, the Lord our God shall destroy them.

Liturgical use.—Evensong of King Charles.

Latins.—Friday Matins.

Greeks.—Thursday morning.

Verse 19. Bartholomew, the Bishop of Exeter from 1154–1184, a visionary and opponent of St. Thomas, was chosen to preach at the reconsecration of Canterbury Cathedral after the murder. He chose this as his text and laboured for peace with atonement. Being a native of Brittany he was perhaps more aloof from the quarrel than many prelates.

THE NINETEENTH DAY

MORNING PRAYER

Psalm xcvi.

Venite, exultemus.

1 O come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with thanksgiving: and shew ourselves glad in him with psalms.

3 For the Lord is a great God: and a great King above all gods.

4 In his hand are all the corners of the earth: and the strength of the hills is his also.

5 The sea is his, and he made it: and his hands prepared the dry land.

6 O come, let us worship and fall down: and kneel before the Lord our Maker.

7 For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

8 To-day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

9 When your fathers tempted me: proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said: "It is a people that do err in their hearts, for they have not known my ways;

11 Unto whom I swear in my wrath: that they should not enter my rest."

Liturgical use.—Daily at Matins.

Latins.—Epiphany; Daily at Matins.

Greeks.—Thursday morning.

This was the battle-song of the Knights Templars, for whom war was an act of worship. They had the privilege of asserting and proclaiming that the hotly debated Holy Land was in "His hand."

It was the first hymn which in summer rose from the 20,000 religious houses of the West.

This psalm has always been among the preludes to

worship both in the East and West. In the Middle Ages it used to be “farsed,” as it was called—interspersed, as we say—with fragments of other psalms, called “invitatories.” In 1549 it was ordered to be sung simply. The Greeks, who seem to like cutting and carving the Psalms, begin their worship with verses 1, 3, and 6.

Verse 1. Venite adoremus et procidamus is the bell motto for St. Patrick’s Cathedral in Dublin. The great hymn *Adeste fideles* for Christmas takes its chorus from this psalm. It is said to date no farther back than the sixteenth century. It is sometimes called the Portuguese Chapel hymn.

In the Court of Love, Chaucer has fitted certain psalms to the notes of birds. The nightingale begins with *Labia nostra* (li. 15); the eagle with his long life has *Venite*; the Falcon being keen of vision *Domine Dominus* (viii.); the brave popinjay *Celi enarrant* (xix.); the fresh goldfinch *Domini est terra* (xxiv.); the wren, robin, and turtle-dove say, *Jube, Ave,* and *Salve*; the throstle says *Te Deum*; the splendid peacock *Dominus regnavit decorem* (xciii.); the linnet chirps *Salve*, and the owl says *Benedicite*; the skylark’s psalm is *Laudate de cœlis* (cxlviii.); the kite says *O admirabile*, the pie leads the *Amen*, and the cuckoo says *Benedictus* at the end.

Psalm xcvi.

Cantate Domino.

1 O sing unto the Lord a new song : sing unto the Lord, all the whole earth.	the heathen : and his wonders unto all people.
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2 Sing unto the Lord, and praise his Name : be telling of his salvation from day to day.	4 For the Lord is great, and cannot worthily be praised : he is more to be feared than all gods.
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3 Declare his honour unto	5 As for all the gods of the heathen, they are but idols ;
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but it is the Lord that made the heavens.

6 Glory and worship are before him : power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people : ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name : bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness : let the whole earth stand in awe of him.

10 Tell it out among the heathen that the Lord is King :

and that it is he who hath made the round world so fast that it cannot be moved ; and how that he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad : let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it : then shall all the trees of the wood rejoice before the Lord.

13 For he cometh, for he cometh to judge the earth : and with righteousness to judge the world, and the people with his truth.

Liturgical use.—Introit to the Epiphany Mass (e).

Latins.—Friday Matins ; Christmas ; Circumcision ; Epiphany ; Trinity Sunday ; Dedication of a church ; Feasts of Our Lady ; St. Michael.

Greeks.—Thursday morning.

This psalm and the next were the songs of triumph and defiance used by the Christians, when in Julian's reign they bore away the body of the martyr Babylas from the Orontes.

The bell motto of Peterborough Cathedral (1679) is *Cantate Domino canticum novum*.

Verse 10. St. Justin Martyr accuses the Jews of purposely leaving out the words ἀπὸ ξύλου (from the tree) from their manuscripts of the LXX. Bible. These words, or their Latin equivalent (*a ligno*), therefore became a kind of banner motto against Jews, Arians, and other oppugners of our Lord's royalty. This is the meaning of the third verse of that hymn of Fortunatus, *Vexilla Regis prodeunt*, which Dr. Neale

translated The Royal Banners forward go—Our God is reigning from the tree.

Fortunatus, who died in 609, was Bishop of Poitiers, and his hymn must have come to us almost certainly with St. Augustine.

Psalm xcvi.

Dominus regnavit.

1 The Lord is King, the earth may be glad thereof: yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him: righteousness and judgement are the habitation of his seat.

3 There shall go a fire before him: and burn up his enemies on every side.

4 His lightnings gave shine unto the world: the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness: and all the people have seen his glory.

7 Confounded be all they that worship carved images, and

that delight in vain gods: worship him, all ye gods.

8 Sion heard of it, and rejoiced: and the daughters of Judah were glad, because of thy judgements, O Lord.

9 For thou, Lord, art higher than all that are in the earth: thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous: and joyful gladness for such as are true-hearted.

12 Rejoice in the Lord, ye righteous: and give thanks for a remembrance of his holiness.

Latins.—Friday Matins; Circumcision; Epiphany; Ascension-tide; Trinity Sunday; Apostles and evangelists; Festivals of Our Lady; St. Michael; All Saints.

Greeks.—Thursday morning.

This psalm has been a great favourite with the Calvinist writers, who use it to teach their chief tenets, the Sovereignty of God, the danger of idolatry, Election and Reprobation, and the right of the saints to rule the world. It is no less of a favourite with their greatest opponents, who never suppose that it teaches things inconsistent with the tradition of the Church Catholic.

Verse 3. Perhaps this verse (with Ps. xi. 6 and Ps. xcvi. 13) helped to make up the witness of David in the *Dies Iræ* (see Ps. cii. 25 and 26).

Verse 7. This was the shout of the provocative Christians at Antioch, when the oracle of Daphne was dumb to Julian. Perhaps it still breathes that missionary spirit, which delays Christian Missions, and is still a stronghold of the unospel rancour of hot gossellers.

Verse 8. When poor George III. recovered from his lunacy, for which he was cruelly whipped, London was illuminated (28th April 1789), and Sion College was lit up with coloured lamps making this motto: Sion heard of it and rejoiced.

Verse 11. This is the epitaph at Laleham over Matthew Arnold the poet (1822-1888), whose efforts after sweetness and light are thus happily spoken of as still better attained, and whose truth of heart is accounted to have met with more gladness than it reached here.

EVENING PRAYER

Psalm xcvi.

A Psalm.

Cantate Domino.

1 O sing unto the Lord a new song: for he hath done marvellous things.

2 With his own right hand, and with his holy arm: hath he gotten himself the victory.

3 The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembered his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

5 Shew yourselves joyful unto the Lord, all ye lands: sing, rejoice, and give thanks.

6 Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

7 With trumpets also, and shawms: O shew yourselves joyful before the Lord the King.

8 Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

10 With righteousness shall he judge the world: and the people with equity.

Liturgical use.—Introit for the Christ-Mass (e); alternative to the Magnificat in the daily Evensong.

Latins.—Saturday Matins; Christmas; Circumcision; Trinity Sunday; Feasts of Our Lady.

Greeks.—Thursday morning.

This psalm was allowed at Evensong as an alternative to the Magnificat in 1552, in order that the extreme Protestants should not be forced to use the triumph-song of the Blessed Virgin Mary. This was a kindly act of inclusion. It is indeed chiefly an echo of Psalm xcvi., but the word used for trumpets describes those straight trumpets shewn on the Arch of Titus, and is a word

used here alone in the Psalter. The sight of that monument must always have recalled this psalm to the mind of the Jews in Rome.

“The psalms have dwelt in the Christian heart and in the centre of that heart: and wherever the pursuits of the inner life have been most largely conceived and cultivated, there, and in the same proportion, the Psalms have towered over every other vehicle of general devotion.” “We have a conspicuous illustration of their office in the fact that, of two hundred and forty-three citations from the Old Testament found in the pages of the New, no less than one hundred and sixteen are from the single Book of Psalms, and that a similar proportion holds with most of the early Fathers” (Mr. Gladstone).

Psalm xcix.

Dominus regnavit.

1 The Lord is King, be the people never so impatient: he sitteth between the cherubims, be the earth never so unquiet.

2 The Lord is great in Sion: and high above all people.

3 They shall give thanks unto thy Name: which is great, wonderful, and holy.

4 The King's power loveth judgement; thou hast prepared equity: thou hast executed judgement and righteousness in Jacob.

5 O magnify the Lord our God: and fall down before his footstool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name: these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar: for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God: thou forgavest them, O God, and punishedst their own inventions.

9 O magnify the Lord our God, and worship him upon his holy hill: for the Lord our God is holy.

Latins.—Saturday Matins ; Circumcision ; Ascension-tide ; Apostles and evangelists ; Dedication Feast.

Greeks.—Thursday morning.

This psalm was much used by the Puritan party in the Great Rebellion, and by the Covenanters. The version authorised by the Kirk of Scotland in 1641 thus paraphrases the original :

“ The Lord doth reigne, although at it
The people rage full sore,
Yea, He on Cherubins doth sit,
Though all the world doth roar.

“ The Lord that doth in Sion dwell
Is high and wondrous great :
Above all folk He doth excell,
— And He aloft is set.”

Southey tells us that the change from the Old Version to the New Version created a great bitterness and outcry in northern parishes, possibly as great as when the colour of the gowns is changed, or stoles are used instead of scarves.

Psalm c.

A Psalm of praise.

Jubilate Deo.

1 O be joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God : it is he that hath made us, and not we ourselves ; we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

Liturgical use.—At the daily Matins, if *Benedictus* comes in the Gospel or Lesson; Introit to Mass on Whit Monday (e).

Latins.—Sunday, Lauds.

Greeks.—Thursday morning.

This psalm was placed in our daily morning office to satisfy objections in 1552, and to avoid repetition. It is not, of course, used unless the *Benedictus* comes in other parts of the service.

The hymn "All people that on earth do dwell," was by William Kethe, a Puritan friend of Knox's, and the "Old Hundredth" tune is from the Psalter of 1580 A.D.—a traditional chorale, some say, by Luther. It is probably this version Mrs. Ford (in *Merry Wives*) has in mind when she says the hundredth psalm will not keep place together with the tune of "Green sleeves"; and Longfellow alludes to the same version in his hexameter:

"Singing the hundredth psalm, that grand old Puritan anthem."

The Talmud says that Psalms xc. to c., except Psalm xcii., were composed by Moses.

Verse 2. William of Malmesbury tells a story of Cologne about this verse. A certain emperor who was hunting on Quinquagesima Sunday came where a deformed priest, "almost a monster," had a church. He humbly begged for a Mass, and while it was being said, he wondered that God, from whom all beautiful things proceed, should suffer so deformed a man to celebrate His sacraments. Just then the priest turned to chide the altar boy, and said the tract loudly, "It is He, He that hath made us." The emperor, thinking him to be a prophet, got him elected to an archbishopric, where he kindly encouraged all who did well, and branded with the stigma of excommunication those who did evil, without any respect of persons.

The same verse was the reply made by Matilda,

wife of Henry 1., when her brother David rebuked her for washing the feet of lepers. It is He that hath made us and not we ourselves, He who said in His Gospel: I was sick and ye visited Me.

Psalm ci.

Misericordiam et iudicium.

A Psalm of David.

1 My song shall be of mercy and judgement: unto thee, O Lord, will I sing.

2 O let me have understanding: in the way of godliness.

3 When wilt thou come unto me: I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand; I hate the sins of unfaithfulness: there shall no such cleave unto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Whoso privily slandereth his neighbour: him will I destroy.

7 Whoso hath also a proud look and high stomach: I will not suffer him.

8 Mine eyes look upon such as are faithful in the land: that they may dwell with me.

9 Whoso leadeth a godly life: he shall be my servant.

10 There shall no deceitful person dwell in my house: he that telleth lies shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land: that I may root out all wicked doers from the city of the Lord.

Liturgical use.—Introit for Mass on Whit Tuesday (e); King's Accession.

Latins.—Saturday Matins.

Greeks.—Thursday morning; First hour.

This psalm and the next were sung at the death of Monica by St. Augustine and his son Adeodatus, with Euodius, and the household.

“The 101st Psalm was one beloved by the noblest of Russian princes, Vladimir Monachos, by the gentlest of English Reformers, Nicholas Ridley.”

“Many have been the holy associations with which the name of Jerusalem has been invested in apocalyptic visions and Christian hymns, but they have their first historical ground in the sublime aspirations of its first royal Founder” (Stanley).

“It was not till the conversion of the great Prince Vladimir, in 992, that Russia was illuminated, and then its reception of the gospel was almost instantaneous.”

An interesting writer upon this psalm is Francis Junius (1589–1677), librarian to Thomas Howard, second Earl of Arundel. He was the first great Anglo-Saxon scholar of modern times, and enriched the Bodleian Library with his treasures. Dr. Johnson was much indebted to him for his English etymology. The simplicity of character set forth in the psalm well accords with his life.

Bacon recommended George Villiers to make a study of this psalm, and to be ruled by it when he promoted the courtiers.

Verse 1. The opening words of this psalm were the expression of poor Cowper's joy, on his recovery from the deep melancholy which caused him to be put under the care of Dr. Cotton (1773–75). When at last the light broke in upon him, he “felt it almost waste of time to sleep, he was so happy.” Then he wrote the song of Mercy and Judgment which begins, “Lord, I love the habitation.”

“Me through waves of deep affliction,
Dearest Saviour, Thou hast brought;
Fiery deeps of sharp conviction,
Hard to bear and passing thought,
Sweet the sound of grace Divine,
Sweet the grace which makes me Thine.”

THE TWENTIETH DAY

MORNING PRAYER

Psalm cii.

A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord.

Domine, exaudi.

1 Hear my prayer, O Lord : and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble : incline thine ear unto me when I call ; O hear me, and that right soon.

3 For my days are consumed away like smoke : and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass : so that I forget to eat my bread.

5 For the voice of my groaning : my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness : and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow : that sitteth alone upon the housetop.

8 Mine enemies revile me all the day long : and they that are mad upon me are sworn together against me.

9 For I have eaten ashes as it were bread : and mingled my drink with weeping ;

10 And that because of thine indignation and wrath : for thou hast taken me up, and cast me down.

11 My days are gone like a shadow : and I am withered like grass.

12 But, thou, O Lord, shalt endure for ever : and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Zion : for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy servants think upon her stones : and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord : and all the kings of the earth thy Majesty ;

16 When the Lord shall build up Zion : and when his glory shall appear ;

17 When he turneth him unto the prayer of the poor destitute : and despiseth not their desire.

18 This shall be written for those that come after : and the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary : out of the heaven did the Lord behold the earth ;

20 That he might hear the mournings of such as are in captivity : and deliver the children appointed unto death ;

21 That they may declare the Name of the Lord in Sion : and his worship at Jerusalem ;

22 When the people are gathered together : and the kingdoms also, to serve the Lord.

23 He brought down my strength in my journey : and shortened my days.

24 But I said, O my God, take me not away in the midst of mine age : as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth : and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure : they all shall wax old as doth a garment ;

27 And as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall not fail.

28 The children of thyservants shall continue : and their seed shall stand fast in thy sight.

Liturgical use.—Ash Wednesday evening.

Latins.—Saturday Matins.

Greeks. — Thursday morning ; Late evensong in Lent ; Visitation of the sick ; Confession ; For the dying.

This is the fifth penitential psalm. These are Psalms vi., xxx., xxxviii., li., cii., cxxx., cxliii. (*vide* Ps. vi.). It is the antidote to Avarice.

The Emperor Charles v. had these seven psalms read again and again to him in his last sickness at St. Juste (September 1568).

Verse 1. These are the words which in so many services usher in the Collect or Summary of all that is prayed for. They are used thus not only in our Litany, for instance, but in that ancient service at

which, from Edward the Confessor's time onwards, English monarchs have touched for the King's Evil.

Verse 5. William Hunnis, Queen Elizabeth's choir-master at the Chapel Royal, was among the earlier authors who "reduced into meeter" the seven psalms. His book is rather a commentary upon than a translation of the original (1583). It is exquisitely bound, and has tunes to it. It is called "Seven sobs of a sorrowfull soule for sinne." This is his comment to this verse :

"Age overtaketh youth, I see,
and youth by stealth dooth flie,
As dooth the smoke vanish awaie
aloft vnder the skie.
Yea, manie times it chanceth so
ere age come us upon,
That death by stroke such wound doth make,
that life with speed is gone.
Thus passeth foorth my time of life
more swifter, I may saie,
Than is the ship good under saile,
or eagle after praie."

Verse 6. This gave to Christian art the pelican as the symbol of our Lord, as in St. Thomas Aquinas' hymn "Adoro te" (312 A. and M.):

*"Pie Pellicane, Jesu Domine!
Me immundum munda Tuo sanguine."*

Verse 11. "My days are gone like a shadow that declineth" is the Arbroath dial motto. *Dies mei sicut umbra declinaverunt* is the dial motto of St. Michele, near Venice.

Verses 13 and 14. *The Whole Duty of Man*, a book more popular than any other book of practical religion in England, was composed by the gallant Richard Alstree (1619-81), who after bearing musket, sword,

and pen for the king, and after enduring loss and imprisonment for the royal cause, became Regius Professor of Divinity and Provost of Eton. He preached from these words before Charles II. a sermon on God's method in giving deliverance—words which had greatly moved himself. He is buried near the high altar at Eton.

Verses 25 and 26. St. Augustine assigns these verses as the witness of David to the Doomsday alluded to in the "anvil hymn" of the *Dies Iræ*, see *xvii. 3.*

Psalm ciii.

A Psalm of David.

Benedic, anima mea.

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| <p>1 Praise the Lord, O my soul :
and all that is within me praise
his holy Name.</p> <p>2 Praise the Lord, O my
soul : and forget not all his
benefits ;</p> <p>3 Who forgiveth all thy sin :
and healeth all thine infirmities ;</p> <p>4 Who saveth thy life from
destruction : and crowneth thee
with mercy and loving-kindness ;</p> <p>5 Who satisfieth thy mouth
with good things : making thee
young and lusty as an eagle.</p> <p>6 The Lord executeth right-
eousness and judgment : for all
them that are oppressed with
wrong.</p> <p>7 He shewed his ways unto
Moses : his works unto the
children of Israel.</p> <p>8 The Lord is full of com-</p> | <p>passion and mercy : long-suffer-
ing, and of great goodness.</p> <p>9 He will not alway be
chiding : neither keepeth he his
anger for ever.</p> <p>10 He hath not dealt with us
after our sins : nor rewarded us
according to our wickednesses.</p> <p>11 For look how high the
heaven is in comparison of the
earth : so great is his mercy also
toward them that fear him.</p> <p>12 Look how wide also the
east is from the west : so far
hath he set our sins from us.</p> <p>13 Yea, like as a father pitieth
his own children : even so is the
Lord merciful unto them that
fear him.</p> <p>14 For he knoweth whereof
we are made : he remembereth
that we are but dust.</p> |
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15 The days of man are but as grass : for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him : and his righteousness upon children's children ;

18 Even upon such as keep his covenant : and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven : and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excel in strength : ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts : ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion : praise thou the Lord, O my soul.

Liturgical use.—Rogation psalm.

Latins. — Saturday Matins ; Ascension-tide ; St. Michael (*Sarum*, All Saints).

Greeks.—Thursday morning ; Dawn.

The followers of John Knox sang this as a Eucharistic psalm.

Dr. Robert Sanderson, in his last sickness, always repeated, as he was wont, the psalms for the day both morning and evening. As he drew near his end “he did often say the 103rd Psalm to himself, and ‘My heart is fixed’ (Ps. lvii. 8).”

The first five verses of this psalm were said in the Anglo-Saxon vernacular Prime.

Verses 15 and 16. These occur in the anthem of the burial office, the original of which comes from Notker, a monk of St. Gall in the ninth century. This most famous sequence—*Media vita*—was composed when he saw some workmen bridging the chasm of the Martin Stobel. It was adapted as a Dirge in Germany, and became so popular as a charm and incantation on all occasions of peril, that in 1316 the Synod of Cologne forbad its unauthorised use altogether. Luther made

a version of it in a hymn still sung: *Mitten wir im Leben sind.*

EVENING PRAYER

Psalm civ.

Benedic, anima mea.

1 Praise the Lord, O my soul :
O Lord my God, thou art be-
come exceeding glorious : thou
art clothed with majesty and
honour.

2 Thou deckest thyself with
light as it were with a garment :
and spreadest out the heavens
like a curtain.

3 Who layeth the beams of
his chambers in the waters : and
maketh the clouds his chariot,
and walketh upon the wings of
the wind.

4 He maketh his angels
spirits : and his ministers a
flaming fire.

5 He laid the foundations of
the earth : that it never should
move at any time.

6 Thou coveredst it with the
deep like as with a garment :
the waters stand in the hills.

7 At thy rebuke they flee :
at the voice of thy thunder they
are afraid.

8 They go up as high as the
hills, and down to the valleys
beneath : even unto the place
which thou hast appointed for
them.

9 Thou hast set them their
bounds which they shall not
pass : neither turn again to
cover the earth.

10 He sendeth the springs
into the rivers : which run
among the hills.

11 All beasts of the field
drink thereof : and the wild
asses quench their thirst.

12 Beside them shall the fowls
of the air have their habita-
tion : and sing among the
branches.

13 He watereth the hills from
above : the earth is filled with
the fruit of thy works.

14 He bringeth forth grass
for the cattle : and green herb
for the service of men.

15 That he may bring food
out of the earth, and wine that
maketh glad the heart of man :
and oil to make him a cheer-
ful countenance, and bread to
strengthen man's heart.

16 The trees of the Lord also
are full of sap : even the cedars
of Libanus which he hath
planted ;

17 Wherein the birds make

their nests : and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats : and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons : and the sun knoweth his going down.

20 Thou makest darkness that it may be night : wherein all the beasts of the forest do move.

21 The lions roaring after their prey : do seek their meat from God.

22 The sun ariseth, and they get them away together : and lay them down in their dens.

23 Man goeth forth to his work, and to his labour : until the evening.

24 O Lord, how manifold are thy works : in wisdom hast thou made them all : the earth is full of thy riches.

25 So is the great and wide sea also : wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan : whom thou hast made to take his pastime therein.

27 These wait all upon thee :

that thou mayest give them meat in due season.

28 When thou givest it them they gather it : and when thou openest thy hand they are filled with good.

29 When thou hidest thy face they are troubled : when thou takest away their breath they die, and are turned again to their dust.

30 When thou lettest thy breath go forth they shall be made : and thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever : the Lord shall rejoice in his works.

32 The earth shall tremble at the look of him : if he do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live : I will praise my God while I have my being.

34 And so shall my words please him : my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end : praise thou the Lord, O my soul, praise the Lord.

Liturgical use.—Whit Sunday evening ; Rogation psalm.

Latins.—Saturday Matins ; Whitsuntide.

Greeks.—Thursday morning ; Preface to evensong.

On the Monday, Tuesday, and Wednesday before

Ascension day (Rogation days) the parish bounds were beaten (called "ganging" in the North), and Litanies were chaunted to entreat for the kindly fruits of the earth in due season. The psalms used then were ciii. and civ.

This psalm was a favourite with Henry Vaughan, Bacon, and Alexander von Humboldt. Bacon translated it into metre, and shewed thereby that his description of himself as a "concealed poet" was not quite an empty boast. His book is, *Certaine Psalmes written by him in sickness*, 1624, and dedicated to his very good friend George Herbert.

"The sappy cedars tall like stately tow'rs
High flying birds do harbour in their bow'rs,
The holy storks, that are the travellers,
Choose for to dwell and build within the firs ;
The climbing goats hang on steep mountain side,
The digging conies in the rocks do bide."

Humboldt said that this single psalm presents a picture of the entire *cosmos* in the compass of a single poem.

Sir George Mackenzie (1636–91) was called by the Covenanters "The Bloody," because of the severity with which he met their revolts. When he was not engaged in his political duties, he wrote a paraphrase upon this psalm, in which he greatly delighted.

Verse 13. In Luca della Robbia's bas-relief in the church of St. Domenic, the figures of four saints hold a tablet with *De fructu operum satiabitur terra*—earth being of course interpreted as man.

Verse 23. This was the text of John Henry Newman's first sermon, and also of his last sermon as an English priest, 25th September 1843.

Verse 24. St. Athanasius may almost be said to have composed his great orations against the Arians as sermons upon this verse, so often does he quote it.

Dr. Dodd (1729–77) preached an eloquent sermon on this verse, before the Society of Apothecaries, on the goodness of God in the vegetable creation. He was a great Cambridge divine, the editor of the *Christian Magazine*, a royal chaplain and prebendary. He forged a bond in Lord Chesterfield's name and was hanged.

Bauhinus the botanist (1541–1613) chose it as a motto for his *Historia Plantarum*.

Verse 27. Ṽ. *Oculi omnium in te sperant Domine.* R̄. *Et tu das escam illorum in tempore opportuno.* Ṽ. *Aperis tu manum tuam.* R̄. *Et implet omne animal benedictione.* This mediæval grace before meat in versicle and response was common in the Middle Ages, and is still often used in colleges abroad. It seems a pity that it should be superseded by the less spiritual contemplation of what we are about to receive, especially in schools and places where the Latin language is taught.

Verse 30. St. Wilfrid of York, in 709 A.D., died at St. Andrew's, Oundle, leaning back his head upon the pillow, without groan or murmur, just as from the minster choir rose the chaunt of *Emitte spiritum tuum et renovabis faciem terræ.* And "he happily resigned his soul into the hands of his Creator, and thus entered into the everlasting banquet of God's Lamb."

THE TWENTY-FIRST DAY

MORNING PRAYER

Psalm cv.

Confitemini Domino.

1 O give thanks unto the Lord, and call upon his Name : tell the people what things he hath done.

2 O let your songs be of him, and praise him : and let your talking be of all his wondrous works.

3 Rejoice in his holy Name : let the heart of them rejoice that seek the Lord.

4 Seek the Lord and his strength : seek his face evermore.

5 Remember the marvellous works that he hath done : his wonders, and the judgements of his mouth,

6 O ye seed of Abraham his servant : ye children of Jacob his chosen.

7 He is the Lord our God : his judgements are in all the world.

8 He hath been alway mindful of his covenant and promise : that he made to a thousand generations ;

9 Even the covenant that he made with Abraham : and the oath that he sware unto Isaac ;

10 And appointed the same unto Jacob for a law : and to

Israel for an everlasting testament ;

11 Saying, Unto thee will I give the land of Canaan : the lot of your inheritance ;

12 When there were yet but a few of them : and they strangers in the land ;

13 What time as they went from one nation to another : from one kingdom to another people ;

14 He suffered no man to do them wrong : but reprov'd even kings for their sakes ;

15 Touch not mine Anointed : and do my prophets no harm.

16 Moreover, he called for a dearth upon the land : and destroyed all the provision of bread.

17 But he had sent a man before them : even Joseph, who was sold to be a bond-servant ;

18 Whose feet they hurt in the stocks : the iron entered into his soul ;

19 Until the time came that his cause was known : the word of the Lord tried him.

20 The king sent, and delivered him : the prince of the people let him go free.

21 He made him lord also of his house : and ruler of all his substance ;

22 That he might inform his princes after his will : and teach his senators wisdom.

23 Israel also came into Egypt : and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly : and made them stronger than their enemies ;

25 Whose heart turned so, that they hated his people : and dealt untruly with his servants.

26 Then sent he Moses his servant : and Aaron whom he had chosen.

27 And these shewed his tokens among them : and wonders in the land of Ham.

28 He sent darkness, and it was dark : and they were not obedient unto his word.

29 He turned their waters into blood : and slew their fish.

30 Their land brought forth frogs : yea, even in their kings' chambers.

31 He spake the word, and there came all manner of flies : and lice in all their quarters.

32 He gave them hail-stones for rain : and flames of fire in their land.

33 He smote their vines also and fig-trees : and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillars innumerable : and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land : even the chief of all their strength.

36 He brought them forth also with silver and gold : there was not one feeble person among their tribes.

37 Egypt was glad at their departing : for they were afraid of them.

38 He spread out a cloud to be a covering : and fire to give light in the night-season.

39 At their desire he brought quails : and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out : so that rivers ran in the dry places.

41 For why ? he remembered his holy promise : and Abraham his servant.

42 And he brought forth his people with joy : and his chosen with gladness ;

43 And gave them the lands of the heathen : and they took the labours of the people in possession ;

44 That they might keep his statutes : and observe his laws.

Latins.—Saturday Matins.

Greeks.—Last psalm for Thursday Matins.

Verse 14. The first papal legates, who came over to England to claim papal supremacy (from Pope Adrian, A.D. 785), used this verse as an instance of the superiority of the ecclesiastical over the civil jurisdiction. It has often done duty for the same purpose since.

Verse 15. It is needless to say that this was constantly in the mouths of loyal Churchmen during the civil wars, plots, and revolutions of the seventeenth century; and the application was nothing new then, for Thomas Merks, the Bishop of Carlisle, pointed it out to Henry IV., in a vigorous and manful speech he made in defence of Richard II. The bishop was promptly lodged in the dungeon of St. Albans Abbey for his boldness of utterance.

In the letter of Edmund Verney to his brother Ralph (they were both sons of Charles I.'s standard-bearer) we find this remonstrance: "It grieves my hearte to think that my father already and I who soe dearly love and esteeme you should be bound in consequence (because of our duty to our King) to be your enemy. I heare tis a great greefe to my father. I beseech you consider that majesty is sacred; God sayth Touch not myne anointed; it troubled Davyd that he cutt but the lapp of Saul's garment."

Verse 28. Dr. John Rainolds, the Aristotelian, President of Corpus, solemnly proposed at the Hampton Court Conference (1603) that "disobedient" be put for "obedient," as the Nonconformists felt this mistranslation to be a stumbling-block. The Revisers, both then and of our time, followed the Nonconformists here without dispute, and translate, "And they rebelled not against his words."

Dr. Sparks had a controversy with Whitgift on this very verse in 1589, from which armoury the weapons for the later dispute were mostly drawn.

EVENING PRAYER

Psalm cvi.

Confitemini Domino.

1 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Who can express the noble acts of the Lord: or shew forth all his praise?

3 Blessed are they that always keep judgement: and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people: O visit me with thy salvation;

5 That I may see the felicity of thy chosen: and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers: we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance: but were disobedient at the sea, even at the Red sea.

8 Nevertheless, he helped them for his Name's sake: that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried up: so he

led them through the deep, as through a wilderness.

10 And he saved them from the adversary's hand: and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then believed they his words: and sang praise unto him.

13 But within a while they forgot his works: and would not abide his counsel.

14 But lust came upon them in the wilderness: and they tempted God in the desert.

15 And he gave them their desire: and sent leanness withal into their soul.

16 They angered Moses also in the tents: and Aaron the saint of the Lord.

17 So the earth opened, and swallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt up the ungodly.

19 They made a calf in

Horeb : and worshipped the molten image.

20 Thus they turned their glory : into the similitude of a calf that eateth hay.

21 And they forgot God their Saviour : who had done so great things in Egypt ;

22 Wondrous works in the land of Ham : and fearful things by the Red sea.

23 So he said, he would have destroyed them, had not Moses his chosen stood before him in the gap : to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land : and gave no credence unto his word ;

25 But murmured in their tents : and hearkened not unto the voice of the Lord.

26 Then lift he up his hand against them : to overthrow them in the wilderness ;

27 To cast out their seed among the nations : and to scatter them in the lands.

28 They joined themselves unto Baal-peor : and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions : and the plague was great among them.

30 Then stood up Phinees and prayed : and so the plague ceased.

31 And that was counted unto him for righteousness : among all posterities for evermore.

32 They angered him also at the waters of strife : so that he punished Moses for their sakes :

33 Because they provoked his spirit : so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen : as the Lord commanded them ;

35 But were mingled among the heathen : and learned their works.

36 Insomuch that they worshipped their idols, which turned to their own decay : yea, they offered their sons and their daughters unto devils :

37 And shed innocent blood, even the blood of their sons and of their daughters : whom they offered unto the idols of Canaan ; and the land was defiled with blood.

38 Thus were they stained with their own works : and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people : insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen : and they that hated them were lords over them.

41 Their enemies oppressed

them : and had them in subjection.

42 Many a time did he deliver them : but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity : he heard their complaint.

44 He thought upon his covenant, and pitied them, according

unto the multitude of his mercies : yea, he made all those that led them away captive to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen : that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end : and let all the people say, Amen.

Latins.—Saturday Matins.

Greeks.—Thursday evening.

Fox tells us that William Wolsey, a constable, and Robert Pygot, a painter, were burnt at Ely (October 1555) for Protestantism. They died reciting Psalm cvi., and clasping New Testaments to their breasts.

It is a curious thing to notice how many commentators there were on the Psalter in the eighteenth century. Zachary Mudge (Dr. Johnson's friend and Reynolds' admired "study") was the first leader; but Bishop Hare, Theocritean Thomas Edwards, George Fenwick, and Bishop George Horne of Norwich were among the chief. Doddridge gives the palm of metrical translations to James Merrick, Fellow of Trinity College, Oxford—who was more admirable for his zeal for the need of the index, than for his poetry.

Verse 3. The epitaph upon Sir William Hankford, at Amerie in Devon, a most just judge, who in 1422 was shot by his own keeper in his own park by night, when, being bidden, he refused to stand. He was "habited with all requisites for a person of his place."

Verse 11. The Utrecht Psalter, that most interesting and puzzling manuscript, which the critics assign alternately to each of the centuries from the fourth to the ninth, has spirited illustrations of this verse,

and some others in this psalm and the next one. The Red Sea is overwhelming the Egyptians; there are ploughmen at work, felons in the stocks, vinedressers and planters, men going down to the sea in the queerest ships, and others building cities. There are also, among other delights, two great chairs which are the seats of the elders (Ps. cvii. 32).

Verse 28. Henry More, the Platonist (1614–87), has an interesting discourse upon Baal-Peor, the god of increase, whom from old Semitic tradition the Jews obstinately worshipped to a late period. Even Jonathan named his son Mephibaal, although the termination was changed to bosheth, nonsense. More was one of our loveliest mystical writers, and so loved his life of scholarly retirement that he twice refused bishoprics.

Verse 30. This was one of the translations which the Puritans so inveighed against at the Hampton Court Conference. Dr. Rainolds proposed “executed judgment,” but the words were retained in the Prayer Book, though altered in the Bible.

Verse 38. This is the second motto of Father Parsons’ work on the English persecution, and summed up the Romanist charge against our people of “will-worship.”

THE TWENTY-SECOND DAY

MORNING PRAYER

Psalm cvii.

Confitemini Domino.

1 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.		the Lord hath redeemed: and delivered from the hand of the enemy;
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2 Let them give thanks whom		3 And gathered them out of
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the lands, from the east, and from the west : from the north, and from the south.

4 They went astray in the wilderness out of the way : and found no city to dwell in ;

5 Hungry and thirsty : their soul fainted in them.

6 So they cried unto the Lord in their trouble : and he delivered them from their distress.

7 He led them forth by the right way : that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

9 For he satisfieth the empty soul : and filleth the hungry soul with goodness.

10 Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron ;

11 Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most Highest ;

12 He also brought down their heart through heaviness : they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

14 For he brought them out

of darkness, and out of the shadow of death : and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

16 For he hath broken the gates of brass : and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence : and because of their wickedness.

18 Their soul abhorred all manner of meat : and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

20 He sent his word, and healed them ; and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

22 That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness !

23 They that go down to the sea in ships : and occupy their business in great waters ;

24 These men see the works of the Lord : and his wonders in the deep.

25 For at his word the stormy wind ariseth : which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man : and are at their wit's end.

28 So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

29 For he maketh the storm to cease : so that the waves thereof are still.

30 Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

32 That they would exalt him also in the congregation of the people : and praise him in the seat of the elders !

33 Who turneth the floods into a wilderness : and drieth up the water-springs.

34 A fruitful land maketh he

barren : for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

36 And there he setteth the hungry : that they may build them a city to dwell in ;

37 That they may sow their land, and plant vineyards : to yield them fruits of increase.

38 He blesseth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

39 And again, when they are minished, and brought low : through oppression, through any plague, or trouble ;

40 Though he suffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderness ;

41 Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

42 The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

43 Whoso is wise will ponder these things : and they shall understand the loving-kindness of the Lord.

Liturgical use.—Thanksgiving after a storm at sea.

Latins.—Saturday Matins.

Greeks.—Thursday morning.

This was the favourite psalm of William Romaine,

the Rector of St. Ann's, Blackfriars, and of his friend (and Dr. Johnson's acquaintance), Dr. Benjamin Wheeler, the professor of poetry at Oxford.

Verses 15 and 16. In the harrowing of hell (*vide* Ps. xxiv.), the divine prophet David cries aloud in the darkness, "Did not I truly prophesy, while I was on earth, saying, O that men would praise the Lord for His goodness!" Thus, these verses may be said to be what was regarded in the ages of sorrow as the epitome of the whole Psalter, viz., its tone of triumph and thanksgiving.

Verse 30. This was quoted by "Little Bilney," Latimer's teacher, on his way to the stake. It is the epitaph set up in Beechey Island for Sir John Franklin and his companions, who died in 1847 while trying to make Behring Strait from Cape Walker, and is the discoverer of the north-west passage, which was navigated by the *Gjøa* in 1906.

Verse 42. Gaufridus, St. Bernard's secretary, and the author of that saint's life, with these words sums up his master's earthly life: "For he was both the glory of all the good and the awe of the wicked, that this verse seemed aptly made for him, for in his presence holiness wholly rejoiced, frowardness was curbed, and hardness grew penitent."

Verse 43. The paradox of this verse (God's loving kindness made known through a series of disasters) has naturally attracted great numbers of writers and thinkers.

EVENING PRAYER

Psalm cviii.

A Song or Psalm of David.

Paratum cor meum.

1 O God, my heart is ready, my heart is ready: I will sing and give praise with the best member that I have.

2 Awake, thou lute, and harp: I myself will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will sing praises unto thee among the nations.

4 For thy mercy is greater than the heavens: and thy truth reacheth unto the clouds.

5 Set up thyself, O God, above the heavens: and thy glory above all the earth.

6 That thy beloved may be delivered: let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness: I will rejoice there-

fore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Judah is my law-giver, Moab is my washpot: over Edom will I cast out my shoe; upon Philistia will I triumph.

10 Who will lead me into the strong city: and who will bring me into Edom?

11 Hast not thou forsaken us, O God: and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemy: for vain is the help of man.

13 Through God we shall do great acts: and it is he that shall tread down our enemies.

Liturgical use.—Ascension-day evening.

Latins.—Saturday Matins.

Greeks.—Thursday evening.

This psalm was a favourite with that "person highly affected to antiquities," Sir Christopher Hatton, the good friend both to Dugdale and to Jeremy Taylor. He calls it in his Psalter "A prayer for victory against our Enemies." He was controller of Charles I.'s household, "being then accounted a friend of all that loved the King and Church of England, for which he suffered

in a high degree." Charles II., "in consideration of his vast sufferings and eminent Loyalty," made him Privy Councillor and Governour of Guernsey. He published his Psalter with prayers in 1644.

Psalm cix.

To the chief Musician, A Psalm of David.

Deus laudem.

1 Hold not thy tongue, O God of my praise: for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part: but I give myself unto prayer.

4 Thus have they rewarded me evil for good: and hatred for my good will.

5 "Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.

6 "When sentence is given upon him, let him be condemned: and let his prayer be turned into sin.

7 "Let his days be few: and let another take his office.

8 "Let his children be fatherless: and his wife a widow.

9 "Let his children be vagabonds, and beg their bread: let them seek it also out of desolate places.

10 "Let the extortioner consume all that he hath: and let the stranger spoil his labour.

11 "Let there be no man to pity him: nor to have compassion upon his fatherless children.

12 "Let his posterity be destroyed: and in the next generation let his name be clean put out.

13 "Let the wickedness of his fathers be had in remembrance in the sight of the Lord: and let not the sin of his mother be done away.

14 "Let them alway be before the Lord: that he may root out the memorial of them from off the earth;

15 "And that, because his mind was not to do good: but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 "His delight was in cursing, and it shall happen unto him : he loved not blessing, therefore shall it be far from him.

17 "He clothed himself with cursing, like as with a raiment : and it shall come into his bowels like water, and like oil into his bones.

18 "Let it be unto him as the cloke that he hath upon him : and as the girdle that he is always girded withal."

19 Let it thus happen from the Lord unto mine enemies : and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy Name : for sweet is thy mercy.

21 O deliver me, for I am helpless and poor : and my heart is wounded within me.

22 I go hence like the shadow that departeth : and am driven away as the grasshopper.

23 My knees are weak

through fasting : my flesh is dried up for want of fatness.

24 I became also a reproach unto them : they that looked upon me shook their heads.

25 Help me, O Lord my God : O save me according to thy mercy ;

26 And they shall know, how that this is thy hand : and that thou, Lord, hast done it.

27 Though they curse, yet bless thou : and let them be confounded that rise up against me ; but let thy servant rejoice.

28 Let mine adversaries be clothed with shame : and let them cover themselves with their own confusion, as with a cloke.

29 As for me, I will give great thanks unto the Lord with my mouth : and praise him among the multitude ;

30 For he shall stand at the right hand of the poor : to save his soul from unrighteous judges.

Latins.—Saturday Matins.

Greeks.—Last psalm on Thursday evening.

This is the cursing psalm, as it is called, the real meaning of which is made more clear by the use of inverted commas. St. Augustine, followed by Cassian and the Bible heading, would make it a prophecy of Judas and the Passion. The question about its primary meaning depends upon whether the nineteenth verse hurls back the curse quoted by the writer.

The Hebrew, Greek, and Latin versions would begin this verse: "This is the reward," or the "work of those who slander me to the Lord." It has been the theme of many controversies, notably between Dr. Thomas Randolph (1701-83), the president of Corpus Christi, who maintained its prophetic character, and Dr. Durrell and others who insisted that it was imprecatory. It is to be feared that whether from misunderstanding, or from too great understanding, this psalm has been the excuse for much that is indefensible. Fuller quaintly glances at the seventeenth-century uses of this psalm, and at those who cited it copiously to justify their own deeds and spirit (e.g. Milton's "Reformation in England"). "Lord, when in my daily service I read David's psalms, give me to alter the accent of my soul according to their several subjects. In such psalms, wherein he confesseth his sins or requesteth thy pardon, or praiseth for former, or prayeth for future favours, in all these give me to raise my soul to as high a pitch as may be. But when I come to such psalms wherein he curseth his enemies, O there let me bring down my soul to a lower note. For those words were made only to fit David's mouth. I have the like breath, but not the same spirit to pronounce them. Nor let me flatter myself that it is lawful for me, with David, to curse thine enemies, lest my deceitful heart entitle all mine enemies to be thine, and so what was religion in David prove malice in me, whilst I act revenge under pretence of piety."

Verse 17. In 1555 the Jesuits under Brama tried to erect a house in Saragossa, and though forbidden by Lopez Marcos the vicar-general, refused to defer the work. A huge procession headed by the clergy paraded the town singing the 109th Psalm, the people repeating this verse at intervals, with pantomimes of Jesuits dragged to hell by demons, and a funeral

procession of Christ's image veiled in black. So the settlement was ended for a time.

Verse 27. The epitaph upon Fra Paolo Sarpi (1552–1623), the historian of the Council of Trent, who pleaded the cause of Venice before Paul v. against the Pope's temporal claims with such learning and success that plots were laid to assassinate him. In 1722 his body was re-buried in Venice behind the altar of Our Lady of Sorrow, with the epitaph on parchment.

The psalm has often been used in formal anathemas, as in the second Lateran Council 1059, under Nicholas II., where under the most dreadful imprecations high-handed provision was made for the unity of the Church, by vesting the papal election in the higher clergy, disfranchising the lower clergy, barons, and people. Here Berengarius recanted, and his late (and future) tenets were condemned and the doctrine of the Real Presence insisted upon, though not in the strongest terms of Transubstantiation.

THE TWENTY-THIRD DAY

MORNING PRAYER

Psalm cx.

A Psalm of David.

Dixit Dominus.

1 The Lord said unto my
Lord: Sit thou on my right
hand, until I make thine enemies
thy footstool.

2 The Lord shall send the
rod of thy power out of Sion:
be thou ruler, even in the midst
among thine enemies.

3 In the day of thy power
shall the people offer thee free-
will offerings with an holy
worship: the dew of thy birth
is of the womb of the morn-
ing.

4 The Lord sware, and will
not repent: Thou art a Priest

for ever after the order of
Melchisedech.

5 The Lord upon thy right
hand : shall wound even kings
in the day of his wrath.

6 He shall judge among the
heathen ; he shall fill the places

with the dead bodies : and
smite in sunder the heads over
divers countries.

7 He shall drink of the brook
in the way : therefore shall he
lift up his head.

Liturgical use.—Christmas-day evening.

Latins.—Sunday Vespers ; Christmas ; Circumcision ;
Epiphany ; Easter Day ; Apostles and evangelists ;
Martyrs ; Dedication of a church ; Feasts of Our
Lady ; St. Michael and All Angels ; All Saints.

Greeks.—Saturday Matins.

This is one of the psalms quoted by Christ Himself
(St. Matt. xxii. 43). The Talmudists assign the
psalm to Melchisedech.

This psalm has been a great favourite always in the
Western Church. It is an introit for St. Agnes, and
she was perhaps the best-loved Virgin Martyr. It
was also popular with the Arians, who used it against
St. Athanasius. The storm which arose lately about
Lux Mundi raged most fiercely in controversies con-
nected with its origin.

It was so great a favourite of Luther's that he
constantly quotes it, *e.g.* when a Jew suggested that
Christ's death might now be forgotten : "This was a
devilish speech. O! no, Sir Devil. It is written :
Sit thou on my right hand until I make thine enemies
thy footstool : therefore we must and will preach and
teach of Jesus Christ and His Passion so long as the
world endureth."

Verse 5. This, perhaps, is one of the passages
alluded to in that most wonderful of hymns, *Dies iræ*,
by Thomas of Celano, of which some hundred and
eight translations into English are recorded. The
line *Teste David et Sibilla* perhaps refers to this
verse.

Verse 7. A common Easter Day text in mediæval sermons, the brook being the river of death.

Psalm cxi.

Confitebor tibi.

1 I will give thanks unto the Lord with my whole heart: secretly among the faithful, and in the congregation.

2 The works of the Lord are great: sought out of all them that have pleasure therein.

3 His work is worthy to be praised, and had in honour: and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment: all his commandments are true.

8 They stand fast for ever and ever: and are done in truth and equity.

9 He sent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom: a good understanding have all they that do thereafter; the praise of it endureth for ever.

Liturgical use.—Easter Matins.

Latins.—Sunday Vespers; Christmas; Epiphany; Easter; Corpus Christi; Martyrs; Dedication Feast; St. Michael; All Saints.

Greeks.—Saturday Matins.

This psalm is one of the great Eucharistic psalms of the Western Church. The others are Psalms cx., cxvi. from verse 10, cxxviii. and cxlvii.

Verses 4 and 5. The dauntless statesman and devout monk, St. Dunstan, not least among the makers of England, died with these words on his lips in 989 A.D. When St. Dunstan's strong force was withdrawn,

a deluge of misery fell upon England. Ethelred's weakness and the Danish invasions seemed for a time to undo all the good that had ever been accomplished by her wiser rulers.

Verses 4 and 5. The mediæval grace after meat on fast-days was *Memoriam fecit mirabilium suorum misericors et miserator Deus ; escam timentibus se. Gloria.*

Verse 9. The actual and appropriate last words of St. Peter Nolasco, who died on Christmas Day 1286, having spent sixty-three years of his life as General of the Order of Our Lady of Mercy for the Redemption of Captives, an order which had its headquarters in Barcelona, and bought back the captives made by the Moors.

Verse 10. In the Beauchamp Tower is written this legend, by a "naked and torn" prisoner who was once an emissary of the Queen of Scots : *Principium sapientie timor Domini. I. H. S. X. P. S. Be friend to one, be ennemye to none. Anno D. 1571."*

Psalm cxii.

Beatus vir.

1 Blessed is the man that feareth the Lord : he hath great delight in his commandments.

2 His seed shall be mighty upon earth : the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house : and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness : he is merciful, loving, and righteous.

5 A good man is merciful, and

lendeth : and will guide his words with discretion.

6 For he shall never be moved : and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings : for his heart standeth fast, and believeth in the Lord.

8 His heart is established, and will not shrink : until he see his desire upon his enemies.

<p>9 He hath dispersed abroad, and given to the poor: and his righteousness remaineth for ever; his horn shall be exalted with honour.</p>	<p>10 The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and con- sume away; the desire of the ungodly shall perish.</p>
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Liturgical use.—Introit to the Mass first Sunday after Easter, Low Sunday (e).

Latius.—Sunday Vespers; Christmas; Epiphany; Easter; Martyrs; Dedication Feast; St. Michael; All Saints.

Greeks.—Saturday, Matins.

Piers Ploughman tells us that Sloth knows better how to find a hare in the furrow than to recite his *Beatus vir*. The fifth verse is his antidote to avarice.

Verse 4. The motto in *Lyra Apostolica* chosen by John Henry Newman for "Lead, kindly Light."

Verse 6. "The just shall be had in everlasting remembrance." This was the motto Dean Stanley chose for his funeral sermon on George Grote, whom he praised as the most impartial among historians.

Verse 9. St. Anno, an eleventh-century Bishop of Cologne, like many others before and since, was so impressed with the force of this verse that he gave away everything he possessed to the poor, so that when he died he left not a halfpenny behind him. It is a verse often used on saints' days, but to none does it better apply than to St. Anno.

In the history of Ingulf we learn that in 1091 Croyland Abbey appointed that every day after meat the soul of King Ethelbald their founder should be absolved, and in memory of King Wichlaf this verse be repeated by all the inmates. The same verse is a frequent motto of almshouses, e.g. at Somerton (1626).

King Edward III. put the last words of this verse on the English half-florin, *Exaltabitur in gloria*, thus recalling the whole verse to men as they moved "through busiest mart."

Psalm cxiii.

Laudate, pueri.

1 Praise the Lord, ye servants : O praise the Name of the Lord.

2 Blessed be the Name of the Lord : from this time forth for evermore.

3 The Lord's Name is praised : from the rising up of the sun unto the going down of the same.

4 The Lord is high above all heathen : and his glory above the heavens.

5 Who is like unto the Lord

our God, that hath his dwelling so high : and yet humbleth himself to behold the things that are in heaven and earth ?

6 He taketh up the simple out of the dust : and lifteth the poor out of the mire.

7 That he may set him with the princes : even with the princes of his people.

8 He maketh the barren woman to keep house : and to be a joyful mother of children.

Liturgical use.—Easter-day evening ; Introit to the Easter Tuesday Mass ; and of St. Michael and All Angels (e).

Latinus.—Sunday Vespers ; Christmas ; Circumcision ; Epiphany ; Easter ; Apostles and evangelists ; Martyrs ; Dedication Festival ; Feast of Our Lady ; St. Michael ; All Saints ; Burial of children.

Greeks.—Saturday morning ; Mesorion of ninth hour.

This psalm begins the Hallel, sung at the Jewish Passover. This and the next were sung before the discourse. Then the cup was blessed, and Psalms cxv., cxvi., and cxvii. were sung, and Psalm cxviii. at the end of the rite.

A favourite psalm of the Venerable Bede, whose version of it, *Laudate Altithronum*, was sung for many ages.

This was the last psalm read to Wordsworth the poet, who used to hear or read regularly the daily psalms. He died on 23rd October 1850.

In the persecution of the Church in western Japan,

1624, four martyrs were being burned—three men and a woman. They were concealed by the smoke, when out of the midst of the fire rose that psalm *Laudate, pueri*, the watchword, as it were, and rallying cry of so many Japanese martyrs; but the singer's voice faltered in the mediation of that verse, 'That He may set him with princes,' and the last clause was sung, if sung at all, among the true 'Princes of the People,' in heaven.

Verse 3. A solis ortu usque ad occasum—the graveyard dial motto on the wall of St. Gervais, Savoy.

Verse 8. The Jewish Rabbins name from this verse, the fifth special key which God holds in His own hand. These are the keys of rain, of food, of the grave, of the heart, and of the womb. In Christian teaching the Church is the barren woman, joyful with Christ's return from the grave, and so depicted from the catacombs onward.

EVENING PRAYER

Psalm cxiv.

In exitu Israel.

<p>1 When Israel came out of Egypt: and the house of Jacob from among the strange people,</p> <p>2 Judah was his sanctuary: and Israel his dominion.</p> <p>3 The sea saw that, and fled: Jordan was driven back.</p> <p>4 The mountains skipped like rams: and the little hills like young sheep.</p> <p>5 What aileth thee, O thou sea, that thou fleddest: and</p>	<p>thou Jordan, that thou wast driven back?</p> <p>6 Ye mountains, that ye skipped like rams: and ye little hills, like young sheep.</p> <p>7 Tremble, thou earth, at the presence of the Lord: at the presence of the God of Jacob.</p> <p>8 Who turned the hard rock into a standing water: and the flint-stone into a springing well.</p>
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Liturgical use.—Easter-day evening.

Latins.—Sunday Vespers; Easter.

Greeks.—Saturday morning.

This psalm and the next form one in the Vulgate.

This is in the Paschal Hallel, and was therefore sung at the Last Supper.

In the reign of Julian the Apostate, a certain young Christian named Theodotus was racked for the faith and defied his tormentors. He chaunted this psalm the whole time, as if he felt no pain. When the torture was over he told his friends that as he was being racked he beheld a man in white sprinkling him with water from a vessel, which eased his torments.

This is the psalm which Dante heard the souls singing as they were wafted into Purgatory in the angels' boat (*Purg.* II.).

It was the chaunt of triumph of the victors at Bannockburn (1314).

This psalm was sung on the field of Cressy (1346) by order of Edward III. with the antiphon *Non nobis, Domine*, outdoing his martial fame by his piety. It was also used as a thanksgiving in the churches at home. When Henry V. won the battle of Agincourt, remembering this, he ordered the same psalm to be raised. The whole host fell on their knees in the mud, and even the wounded joined in the song. Probably the *Tonus peregrinus* was the chaunt used, even then. Thus the psalm commemorates these two great victories over the French. It is worth remembering that *Non nobis, Domine* was Henry V.'s own motto, given him by his father when he was raised to a share in the government.

St. Francis Xavier travelled through the long desert of Amanguchi to the Japanese city of Meaco, and found the city in a state of siege. He turned back again into the dreadful desert, singing, *In exitu*.

The Duke of Gaudia, when he joined the early

Jesuits, left all his state and his great castle of Gandia, singing the same psalm, adding, "Our bonds are broken and we are delivered!"

Milton, at fifteen years of age, turned this psalm into rhymed verse (1624).

It was a favourite of Sir Walter Scott, who also versified it.

Evidently the favourite psalm of Abraham Cowley, who was placed by his own age in the very front rank of the poets of the world (1618-67). He rhymed this psalm in his "Davideis," accounting it to be the one which David sang before Saul. The metrical version is bold and poetical and wholly free from the ingenuities to which Cowley was much given.

Verse 8. A common mediæval text for St. Peter.

Psalm cxv.

Non nobis, Domine.

1 Not unto us, O Lord, not unto us, but unto thy Name give the praise : for thy loving mercy, and for thy truth's sake.

2 Wherefore shall the heathen say : "Where is now their God?"

3 As for our God, he is in heaven : he hath done whatsoever pleased him.

4 Their idols are silver and gold : even the work of men's hands.

5 They have mouths, and speak not : eyes have they, and see not.

6 They have ears, and hear not : noses have they, and smell not.

7 They have hands, and handle not ; feet have they, and walk not : neither speak they through their throat.

8 They that make them are like unto them : and so are all such as put their trust in them.

9 But thou, house of Israel, trust thou in the Lord : he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord : he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord : he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us : even he shall bless the house of

Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord: both small and great.

14 The Lord shall increase you more and more: you and your children.

15 Ye are the blessed of the Lord: who made heaven and earth.

16 All the whole heavens are the Lord's: the earth hath he given to the children of men.

17 The dead praise not thee, O Lord: neither all they that go down into silence.

18 But we will praise the Lord: from this time forth for evermore. Praise the Lord.

Liturgical use.—Introit for Mass of St. Bartholomew (e).

Latins.—As part of Psalm cxiv. (*q.v.*).

Greeks.—Saturday morning.

Part of the Hallel of the Passover, and therefore sung by our Lord at the Last Supper.

At the siege of Oran in Africa, Cardinal Ximenes, in his pontificals, led the troops. He rode on a war-horse, and his crosier was carried before him by a monk. As the town was taken he advanced singing *Non nobis, Domine*. This was also a favourite psalm of Augustus Montague Toplady (1740–78), the hymn-writer and necessitarian opponent of Wesley (*vide* Ps. lxi.).

Verse 1. Henry iv. gave this motto to his son when he elevated him to a share in the government.

Verse 3 played an important part in converting men from Paganism. Pontius, the Roman senator's son (257 A.D.), is one instance out of many. He embraced the Christian Faith, because of the spiritual conception of God here revealed to him.

Verses 4 and 5 were used by Publia against Julian the Apostate (*vide* Ps. lxxviii.). They seem to have been part of the recognised defiance of the early Christian Martyrs, when ordered to sacrifice to Cæsar (*i.e.* to swear allegiance to society). Almost wherever one turns one finds them thus used. Ruinart's *Acta*

Sincera notes many such instances, Petrus Balsamus (311 A.D.) for example.

Verse 16. On Easter Tuesday 1517, Dr. Bell preached from this a spital sermon against foreigners in London, and said, "That as birds defend their nestes so ought Englishmen to maintaine themselves and to hurt and grieue alians for respect of their commonwealth." The result was a serious riot: and Bell was lodged in the Tower.

THE TWENTY-FOURTH DAY

MORNING PRAYER

Psalm cxvi.

Dilexi, quoniam.

1 I am well pleased: that the Lord hath heard the voice of my prayer; rest, O my soul: for the Lord hath rewarded thee.

2 That he hath inclined his ear unto me: therefore will I call upon him as long as I live. 8 And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

3 The snares of death compassed me round about: and the pains of hell gat hold upon me. 9 I will walk before the Lord: in the land of the living.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord: O Lord, I beseech thee, deliver my soul. 10 I believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars.

5 Gracious is the Lord, and righteous: yea, our God is merciful. 11 What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

6 The Lord preserveth the simple: I was in misery, and he helped me. 12 I will receive the cup of salvation: and call upon the Name of the Lord.

7 Turn again then unto thy 13 I will pay my vows now in the presence of all his people:

right dear in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy servant: I am thy servant, and the son of thine handmaid; thou hast broken my bonds in sunder.

15 I will offer to thee the sac-

rifice of thanksgiving: and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the sight of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Liturgical use.—Churching of women, before the Mass.

Latins.—(Divide this after ninth verse); Monday Vespers; Apostles and evangelists; Martyrs; All Saints.

Greeks.—Saturday morning.

This is the first psalm in the Dirge (*vide* Ps. v.).

Our Lord and His Apostles sang this before they went to the Mount of Olives. It was in the second part of the Paschal Hallel, Psalms cxvi. and cxvii.

On 10th May 1509, John, Bishop of Rochester, preached a most notable sermon at the funeral of Henry VII., and “perused the psalme (*dilexi*) in the persone of this noble man.” By order of the king's granddame it was printed by Wynkyn de Worde.

In 1625–31 William Gouge, the Blackfriars minister, wishing to give God thanks for the abatement of the plague, whereof 54,265 persons had died in London and the nine suburbs, wrote a book on this psalm called the *Saint's Sacrifice*. He added, as additional reasons for praise, that Charles II. was born, the Huguenots were tolerated, the Dutch Protestants had triumphed, Gustavus Adolphus had won Leipsic, and Protestantism was triumphant in Germany.

Verse 7. St Chrysostom says it was an old custom among Christians to repeat this verse over their dead, at funerals.

Verse 8. This is what the biographer of the learned Dr. Thomas Jackson quaintly calls his “cugnean

cantion." He was a friend of Laud, and the president of Corpus Christi College, Oxford, till 1640, and died so poor that he left nothing but his papers.

Verse 9. Placebo Domino in regione vivorum was and is the Latin antiphon for the funeral psalms: and this is why so many Jesuits and others recited it at their death sentences during the Protestant counter-persecutions. The last words of the gentle and saintly Edward the Confessor, one of the too few royal saints, whose laws were the constant desire of the English. The words were addressed to the Queen: "Weep not, my daughter, for I shall not die, but live; and as I leave the land of the dying, I trust to see the blessing of the Lord in the land of the living."

Verse 11. It is significant of the mediæval reverence with which men undertook their work, that when Richard de Bury finished his book *Philobiblon* (24th January 1345), he wrote on the MSS., *Quid retribuam Domino pro omnibus quæ retribuit mihi?*

Verses 11 and 12. These are the words the priest says to himself before he receives the sacrament of Our Lord's Blood.

Verse 12. Calicem salutis accipiam. This is a usual motto for the Communion chalice. It was engraved, for instance, upon John Paston's gold chalice of 1464.

Verse 13, second part. The Church's comment upon many of her saints. These words were in the Anglo-Saxon Prime, and our fathers thus faced each of the days of their life with them. St. Bernard exhorted the Knights Templars to the Crusade with the same.

Verses 14-16. With these words St. Augustine resolved upon the new life: and not a few of God's great servants could inscribe *Hic incipit vita nova* as a rubric to these verses.

Verse 10 to end. De Thou the younger (son of the historian and composer of the Edict of Nantes) recited

the psalm *Credidi* at his execution, kneeling and shouting the words aloud fervently and joyfully, and paraphrasing them in French (*vide* Ps. cxviii. 21).

Psalm cxvii.

Laudate Dominum.

<p>1 O praise the Lord, all ye heathen: praise him, all ye nations.</p> <p>2 For his merciful kindness</p>	<p>is ever more and more towards us: and the truth of the Lord endureth for ever. Praise the Lord.</p>
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Liturgical uses.—Easter-day evening; Restoration of monarchy; Introit to the Mass of St. Matthew (e).

Latins.—Monday Vespers; Christmas; Ascension-tide; Whitsuntide; Apostles and evangelists; St. Michael and All Angels; All Saints.

Greeks.—Saturday morning; Evensong.

This was in the second part of the Paschal Hallel, and therefore sung at the Last Supper.

It was a mediæval grace after meat and a noonday song of thanksgiving.

“At the foot of Doon Hill” (after Dunbar battle) “the Lord General” (Cromwell) “made a halt and sang Psalm cxvii., till our horse could gather for the chase.” The Puritans called it the Dunbar psalm.

It was the cry of some of the more pious Protestants at the massacre of St. Bartholomew.

Psalm cxviii.

Confitemini Domino.

<p>1 O give thanks unto the Lord, for he is gracious: because his mercy endureth for ever.</p> <p>2 Let Israel now confess,</p>	<p>that he is gracious: and that his mercy endureth for ever.</p> <p>3 Let the house of Aaron now confess: that his mercy endureth for ever.</p>
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4 Yea, let them now that fear the Lord confess: that his mercy endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me: therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord: than to put any confidence in man.

9 It is better to trust in the Lord: than to put any confidence in princes.

10 All nations compassed me round about: but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side: but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns: for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall: but the Lord was my help.

14 The Lord is my strength, and my song: and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the pre-eminence: the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live: and declare the works of the Lord.

18 The Lord hath chastened and corrected me: but he hath not given me over unto death.

19 Open me the gates of righteousness: that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thank thee, for thou hast heard me: and art become my salvation.

22 The same stone which the builders refused: is become the head-stone in the corner.

23 This is the Lord's doing: and it is marvellous in our eyes.

24 This is the day which the Lord hath made: we will rejoice and be glad in it.

25 Help me now, O Lord: O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord: we

have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord who hath shewed us light: bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Liturgical use.—Easter-day evening.

Latins.—Sunday at Prime; Commendation of the dying.

Greeks.—Saturday morning.

This psalm was the thanksgiving or recessional hymn after the Passover, and was therefore sung by Christ and the Apostles at the end of the Last Supper. It is most probably the hymn they sang on the way to the Mount of Olives, and our Lord no doubt precented it by singing the first half-verse alone.

This was Charles v.'s favourite psalm, as he told Marot.

Verse 6. St. Gordius sang this verse under torture, with Psalm xxiii.; and many other martyrs with it on their lips, by faith stopped the mouths of lions, quenched the violence of the fire, and subdued kingdoms.

On St. Martin's journey into Italy, the Devil, in likeness of a fellow-traveller, pointed out to him that he was bringing upon himself the enmity of all the lords of hell. The saint wheeled round upon him and put him to flight with this verse.

This verse comforted poor William Cowper, and was his "first religious impression," when he was a much-bullied little boy at Market Street School, 1737.

Verse 10. St. Bernard and Henry Martyn were each of them in his sickness troubled by doubts lest God should not recognise them amid such a multitude

of souls coming up for judgement. The latter was heartened by the words, "The Lord knoweth them that are His," the former, "with a far deeper insight," says Neale, by this verse.

Verse 12. The war-cry of the Huguenots at the Battle of Coutras, 20th October 1581, when they won their first victory after twenty-five years' fighting. Love of the psalms was traditional among these men, for, in the reigns of Francis I. and Henry II. they were gagged at the stake to prevent them singing psalms, but the fire often burnt the gags and they chaunted, with charred lips, this and other favourites. It was found safer to cut their tongues out, before burning them.

Whitfield mourned that this was his imprecation upon his schoolfellows who teased him. He lived at the Bell Inn then in Gloucester, but had not yet become a tapster or an evangelist.

Verse 16. William, King of Sicily and son-in-law to our Henry II., took for his seal motto (1177) *Dextera Domini fecit virtutem, dextera Domini exaltavit me.*

Verse 18. "O Lord, my God! such need is there of chastening and correcting with Thy holy Grace, that if it please Thy mercy that I may be removed from the turmoil of this life, I have remained long enough with this army." Baldwin, the crusading Archbishop of Canterbury, was overheard praying in these words, fifteen days before he died heart-broken at the coarseness of the crusading army.

Verse 23. Queen Elizabeth's exclamation when she heard that Queen Mary was dead, and her fears were removed. She quoted the coin motto of the sovereigns of that time.

Verse 24. This is the old Easter Antiphon, and also a mediæval grace at the same season. It was cited by blessed William Thurkeld when sentence of death was passed upon him, 1579.

EVENING PRAYER

Psalm cxix.

Aleph.

Beati immaculati.

Aleph, an ox.

1 Blessed are those that are undefiled in the way : and walk in the law of the Lord. | so direct : that I might keep thy statutes !

2 Blessed are they that keep his testimonies : and seek him with their whole heart. | 6 So shall I not be confounded : while I have respect unto all thy commandments.

3 For they who do no wickedness : walk in his ways. | 7 I will thank thee with an unfeigned heart : when I shall have learned the judgements of thy righteousness.

4 Thou hast charged : that we shall diligently keep thy commandments. | 8 I will keep thy ceremonies : O forsake me not utterly.

5 O that my ways were made

Liturgical use.—Introit to Mass for first Sunday after Trinity (e).

Latins.—Daily at Prime ; Christmas Prime ; Commendation of a dying soul ; Child's funeral, on the way to church.

Greeks. — Saturday morning ; Daily nocturns ; Burial of laymen, monks, and infants ; and also of priests.

This is the chief of the alphabetical psalms, each verse of its sections begins with the letter that precedes the section. This letter is sometimes referred to in the text. The other alphabetic psalms are ix., xxv., xxxiv., xxxvii., cxi., cxii., and cxlv. So far from this formal cast detracting from its vitality, this psalm is called the saints' psalm from the delight which it has engendered in holy souls. Aleph, the ox, is mystically interpreted as doctrine, and the whole psalm is so full of Divine teaching that many, like

Isaac Casaubon in the copse at Downham, "have read it again and again with a rapturous heart." It is said to have been composed for the use of Jewish caravans on the way to the feasts at Jerusalem, and the gradual psalms which immediately follow it were for the ascent to the temple. It is a beautiful thought and an allegory, to picture the devout and dusty travellers, when they caught sight of the Holy City, breaking out into this great song. It has been used by many travellers to the "Mother of us all," the *Urbs Sion inclyta*, as they too caught glimpses of the heavenly Jerusalem on their journey.

A sick man, who recited *Beati immaculati*, and said Our Father six times, was, by the English canons of 963 A.D., loosed from one day's fast.

One or two writers have thought this psalm to be too legal in its constant dwelling upon the idea of Duty; but Duty is the flywheel of the spiritual machinery. It does not inspire the noble life, it regulates it; and the psalm is for the use of those who have already received inspiration from the sight of the City of God.

Verse 2. In 1054 when Hildebrand was sent to compose the sacramental strife between Lanfranc and Berengarius, he constantly ejaculated this verse as the true eirenicon.

Verse 5. The motto of Pope Pius v. (1566-72), who was one of the most austere, humble, and childlike men who ever held that chair, but who yet approved of Alva in the Netherlands, the Inquisition, and the preparations for St. Bartholomew, and who wished to head an expedition against England in person.

Beth.

In quo corriget?

Beth, a house, and so the church.

9 Wherewithal shall a young man cleanse his way: even by ruling himself after thy word.

10 With my whole heart have I sought thee: O let me not go wrong out of thy commandments.

11 Thy words have I hid within my heart: that I should not sin against thee.

12 Blessed art thou, O Lord: O teach me thy statutes.

13 With my lips have I been telling: of all the judgements of thy mouth.

14 I have had as great delight in the way of thy testimonies: as in all manner of riches.

15 I will talk of thy commandments: and have respect unto thy ways.

16 My delight shall be in thy statutes: and I will not forget thy word.

Liturgical use.—Introit to Mass for second Sunday after Trinity (e).

Latins.—Daily at Prime; Christmas, Prime; Commendation of the dying; At a child's funeral, on the way to church.

Greeks.—Saturday morning; Daily nocturns; All funerals, clerical and lay.

Among the people who learnt this Psalm cxix. by heart were William Wilberforce, the philanthropist, who found it of much comfort; Mr. Ruskin, who began by thinking it the most repulsive, and ended by thinking it the most precious, of all the psalms his mother taught him; and Henry Martyn, the missionary, who translated it, with the rest of the Prayer Book, into Hindustani.

When Sir William Wallace was hung and drawn at Smithfield, he desired a priest who was standing by to take his Psalter, in which he much delighted, and to hold it before his eyes; which was done until he died under the executioner's hand. The priest would be almost sure to open it at the Commendatory psalms (23rd August 1305).

The most popular of all the Presbyterians was Thomas Manton (1620–77), a Wadham man, who “looked like a person fatted up for the slaughter rather than an apostle,” and refused to conform at the Restoration, though offered a deanery, but yet laboured for peace. He was so enthusiastic about this psalm that he wrote 190 sermons upon it, which were published in 1681, after his death.

Gimel.

Retribue servo tuo.

Gimel, a camel or bountiful dealing.

17 O do well unto thy servant : that I may live, and keep thy word.

18 Open thou mine eyes : that I may see the wondrous things of thy law.

19 I am a stranger upon earth : O hide not thy commandments from me.

20 My soul breaketh out for the very fervent desire : that it hath alway unto thy judgements.

21 Thou hast rebuked the proud : and cursed are they that do err from thy commandments.

22 O turn from me shame and rebuke : for I have kept thy testimonies.

23 Princes also did sit and speak against me : but thy servant is occupied in thy statutes.

24 For thy testimonies are my delight : and my counsellors.

Liturgical use.—Introit for Mass on third Sunday after Trinity (e).

Latins.—Daily at Prime ; Christmas ; Commendation of the dying ; Funeral of a child, on the way to church.

Greeks.—Saturday morning ; Daily nocturns ; All funerals.

Verse 17. St. Luxorius' verse (*vide* lxxxvi. 9).

Verse 18. When the English Prayer Book was first introduced into Ireland in 1550, Henry VIII. placed the introduction in the hands of George Browne, Archbishop of Dublin, who brought in the change with

a sermon from this verse. He was deprived by Queen Mary, as a married man, and died 1556.

Verse 19. When St. Basil was threatened with banishment, under the Emperor Valens, he replied: "I have no fear of exile, for men have but one fatherland, Paradise, so that all the world is our common natural exile." So Otto of Bamberg, when presented by the Pomeranians with rich gifts, used to return them with many thanks to the donors, and assure them he had no need of such, as he had better "at home."

Verse 23. When St. Thomas of Canterbury came to an open rupture with Henry II., and there was an evident conspiracy to insult and perhaps to kill him at the Assize of Northampton, he had to dedicate an altar to St. Stephen. Amid an immense throng of people he began the Mass for St. Stephen, *Etenim sederunt Principes*, with his strong clear voice. The sobs and tears of the worshippers showed that they applied the words to their own Archbishop (12th Oct. 1164).

Daleth.

Adhæsit pavimento.

Daleth, a door, so entrance to the spiritual city.

25 My soul cleaveth to the dust: O quicken thou me, according to thy word.

26 I have acknowledged my ways, and thou heardest me: O teach me thy statutes.

27 Make me to understand the way of thy commandments: and so shall I talk of thy wondrous works.

28 My soul melteth away for very heaviness: comfort thou me according unto thy word.

29 Take from me the way of lying: and cause thou me to make much of thy law.

30 I have chosen the way of truth: and thy judgements have I laid before me.

31 I have stuck unto thy testimonies: O Lord, confound me not.

32 I will run the way of thy commandments: when thou hast set my heart at liberty.

Liturgical use.—Introit for the Mass on fourth Sunday after Trinity (e).

Latins.—Daily at Prime; Christmas; Commendation of the dying; Funeral of a child, on the way to church.

Greeks.—Saturday morning; Daily nocturns; All funerals.

When Theodosius the emperor had, in violation of his promise, massacred 7000 of the rebellious people of Thessalonica, St. Ambrose refused to admit him to the Holy Communion at Milan. For eight months he remained excommunicate. At Christmas (390 A.D.) he came without his royal robes and lay prostrate on the church floor, plucking out his hair and shedding tears, and repeating *Adhæsit pavimento*. St. Ambrose gave him Absolution, but not before he had promised that all military executions should henceforth be delayed for thirty days, lest they might be done out of haste and tyranny. The whole psalm was a great favourite with St. Ambrose, who said of it that David shone here in his noonday light, without the imperfections of sunrise or abatement of sunset.

Adhæsit pavimento anima mea: with this "spiritual javelin" St. Hugh of Lincoln overcame a fierce temptation of the flesh.

Verse 25. "Word" here used and in verses 9, 16, 25, 42, 43, 49, 65, 74, 89, 101, 105, 107, 130, 139, and 140 is in the Hebrew, the root of the name Deborah. It means first to put things in a row, so to put in order, so to rule, to utter, to reason and finally to prophesy, each meaning growing out of the last. So God's Word meant His Rule, Revelation, Reason, and Wisdom. If this is remembered it will be seen that this psalm contains a doctrine of the Logos or Word, more nearly akin to that of St. John than of Philo. This in itself accounts for much of the popularity of the psalm with the saints.

THE TWENTY-FIFTH DAY

MORNING PRAYER

He.

Legem pone.

He, a lattice or window.

33 Teach me, O Lord, the way of thy statutes : and I shall keep it unto the end.	37 O turn away mine eyes, lest they behold vanity : and quicken thou me in thy way.
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34 Give me understanding, and I shall keep thy law : yea, I shall keep it with my whole heart.	38 O stablish thy word in thy servant : that I may fear thee.
--	---

35 Make me to go in the path of thy commandments : for therein is my desire.	39 Take away the rebuke that I am afraid of : for thy judgments are good.
--	---

36 Incline my heart unto thy testimonies : and not to covetousness.	40 Behold, my delight is in thy commandments : O quicken me in thy righteousness.
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Liturgical use.—Introit for Mass of fifth Sunday after Trinity (e).

Latins.—Daily at Tierce (9 o'clock); Funeral of a child, on the way to church.

Greeks.—Saturday morning; Daily nocturns; All funerals.

St. Augustine had so great a reverence for Psalm cxix., that he hesitated to comment on it, because of its marvellous depth and apparent utter simplicity.

Our Prayer Book version of the Psalms has been most carefully refined. Tyndale's rough version passed through Cranmer's more delicate hands in 1540, and was finally moulded by Edmund Guest, to whom Archbishop Parker entrusted the work. He was a Yorkshire man by birth, educated at Eton and King's,

Cambridge. He was a firm believer in the Real Presence of Christ in the Sacrament, and a most devout man. After being Elizabeth's chief almoner and Bishop of Rochester, he was translated to Salisbury, where he lies buried, and his brass is in the north-east transept. His singing version is so musical and memorable, that the authorised version has failed to oust it.

Edward Hawkins, the man who drew up the condemnation of "Tract xc.," the great Provost of Oriel, who died at ninety-three years of age (1882), for the last eight years of his long life retired from Oxford to Rochester and made the Psalms his constant manual of devotion. When unable to read, he would still repeat the alternate verses when these were read to him—their memory still surviving when other learning was forgotten.

Vau.

Et veniat super me.

Vau, a tent-peg or hook.

41 Let thy loving mercy come also unto me, O Lord: even thy salvation, according unto thy word.

42 So shall I make answer unto my blasphemers: for my trust is in thy word.

43 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgements.

44 So shall I always keep thy law: yea, for ever and ever.

45 And I will walk at liberty: for I seek thy commandments.

46 I will speak of thy testimonies also, even before kings: and will not be ashamed.

47 And my delight shall be in thy commandments: which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved: and my study shall be in thy statutes.

Liturgical use.—Introit for the Mass on sixth Sunday after Trinity (e).

Latins.—Daily at Tierce; Funeral of a child, on the way to church.

Greeks.—Saturday morning; Daily nocturns; All funerals.

One of the prominent English lovers of the Psalter was Charles Simeon (1759–1836), the Vice-Provost of King's, Cambridge, and one of the founders of the Church Missionary Society. He constantly preached and insisted upon the value of the Psalms in the devout life, and that in the most primary and immediate sense of the words. From his sermon (on ver. 45), "True Liberty," it can be seen that his teaching had political and social implications, foreshadowing the great social reforms which are the glory and were the secret of the power of the early evangelical movement—missions, reformatories, Sunday schools, prison reform, the abolition of slavery, and so on.

Among the most pathetic of metrical versions is the very bald one of James Maxwell. He died in great poverty in 1800, much disappointed and astonished that the Scotch Kirk men would not take to his doggerel instead of their own, for he had left out all mention of "brutal sacrifices and of instrumental music," and he hoped this would endear his book to all Scottish hearts.

Zain.

Memor esto servi tui.

Zain, a weapon, and so ejaculation.

49 O think upon thy servant,
as concerning thy word: where-
in thou hast caused me to put
my trust.

50 The same is my comfort in
my trouble: for thy word hath
quicken'd me.

51 The proud have had me
exceedingly in derision: yet
have I not shrink'd from thy
law.

52 For I remembered thine
everlasting judgements, O Lord:
and received comfort.

53 I am horribly afraid: for the ungodly that forsake thy law.

54 Thy^e statutes have been my songs: in the house of my pilgrimage.

55 I have thought upon thy Name, O Lord, in the night-season: and have kept thy law.

56 This I had: because I kept thy commandments.

Liturgical use.—Introit to the Mass on seventh Sunday after Trinity.

Latins.—Daily at Tierce; Funeral of a child, on the way to church.

Greeks.—Saturday morning; Daily nocturns; All funerals.

Verse 54. From this verse the term “pilgrimage,” used for “life,” has passed into common life. Othello, for instance, “all his pilgrimage” dilates; Raleigh’s poem, called “His Pilgrimage,” and Bunyan’s *Pilgrim’s Progress* itself, refer ultimately to this, and to the use which St. Peter made of it (1 Pet. ii. 11).

It is sometimes thought fit to compare Babylonian or Eastern books with the Hebrew. Professor Cheyne points out that it is the germs of the higher religious poetry that we find in the Babylonian and not more. He quotes from Max Müller: “It is because the Veda places before us a language more primitive than any we knew before; it is because its poetry is what you call savage, uncouth, stupid, horrible; it is for that very reason that it was worth while to dig and dig till the old buried city was discovered, showing us what man was, what we were, before we had reached the level of David, of Homer, of Zoroaster.”

Cheth.

Portio mea, Domine.

Cheth, a sheep-hurdle or fence, mystically, life or awe.

57 Thou art my portion, O Lord : I have promised to keep thy law.

58 I made my humble petition in thy presence with my whole heart : O be merciful unto me, according to thy word.

59 I called mine own ways to remembrance : and turned my feet unto thy testimonies.

60 I made haste, and prolonged not the time : to keep thy commandments.

61 The congregations of the ungodly have robbed me : but I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee : because of thy righteous judgements.

63 I am a companion of all them that fear thee : and keep thy commandments.

64 The earth, O Lord, is full of thy mercy : O teach me thy statutes.

Liturgical use.—Introit for the Mass on eighth Sunday after Trinity.

Latins.—Daily at Tierce ; Funeral of a child, on the way to church.

Greeks.—Saturday morning ; Daily nocturns ; All funerals.

Verse 57. Guy, St. Bernard's eldest brother, was taking farewell of his father at Fontaines, to become a monk, and said to his youngest brother, " You will have all the land and goods." Nivard's answer was : " Will you take heaven for your portion and leave me only earth ? The division is unjust." He also became a monk. Indeed, this verse seized the imagination of those who had " renounced all " for the more perfect following of Christ, as they accounted the monastic life. St. Evroult, for instance, alluded to in the note on Psalm xxxiv., encouraged his brethren with these words to brave the dangers of the forest of Ouche, and found their outpost in the warfare against northern paganism. It has been raised as a cry again and again

on behalf of spiritual religion, against that worldly spirit which would look for outward rewards for invisible righteousness. Fathers like St. Ambrose coincide here with the least ecclesiastical prophets.

Although these notes do not deal primarily with homiletics, it is impossible not to note how many great sermons by great preachers have been delivered upon this part of the psalm. Bossuet, Tillotson, Lardner, Bishop Hurd (Dr. Warburton's biographer), Dr. Rogers, Archbishop Sharp, Charles Simeon, Dr. Pusey, Bishops Barrow, Weston, Hobart, Sherlock, Hall, and many more, have published sermons on these few verses. If we include the whole psalm we should have to notice among modern English writers: Archbishops Leighton, Secker, Trench; Bishops Goodwin, Horne, Kaye, Mant, Medley, Sanderson; at least fifty doctors, amongst whom would be Thomas Arnold, Samuel Johnson, Paley, Jortin, Chalmers; and well-known men, such as Richard Baxter, Calamy, Keble, Manning, Maurice and Henry Melvill, and so on.

Verse 59. Pascal, who declared that the whole psalm summed up the Christian virtues, said that this verse gives the turning-point to a man's character and career.

Verse 62. This is the origin of the midnight hour being kept with prayer and praise. It is in all the midnight offices of both East and West. The Benedictine rule, which was next ancient in England to the Saxon (*vide ver. 164*), and was the foundation of all others, divided the hours thus: (1) *Cock-crow* or *Nocturns* at 2 a.m., when Christ rose; (2) *Matins* at 6 a.m., when the Jews offered the morning sacrifices, and the women heard from angels that Christ was risen; (3) *Tierce* at 9 a.m., when Christ was condemned and scourged; (4) *Sext* at noon, when our Lord was crucified and the sun darkened; (5) *None* at 3 p.m., when He gave up the ghost; (6) *Vespers*,

6 p.m., the time of the evening sacrifice, when Christ was taken from the cross; (7) *Compline* at 9 p.m., when the agony in the garden began.

Teth.

Bonitatem fecisti.

Teth, a serpent.

65 O Lord, thou hast dealt graciously with thy servant: according unto thy word.

66 O learn me true understanding and knowledge: for I have believed thy commandments.

67 Before I was troubled, I went wrong: but now have I kept thy word.

68 Thou art good and gracious: O teach me thy statutes.

69 The proud have imagined a lie against me: but I will keep thy commandments with my whole heart.

70 Their heart is as fat as brawn: but my delight hath been in thy law.

71 It is good for me that I have been in trouble: that I may learn thy statutes.

72 The law of thy mouth is dearer unto me: than thousands of gold and silver.

Liturgical use.—Introit for ninth Sunday after Trinity (e).

Latins.—Daily at Tierce; Funeral of a child, on the way to church.

Greeks.—Saturday morning; Daily nocturns; All funerals.

Verse 71. Francis I. of France was taken prisoner at Pavia, 1525, and taken to the Church of the Certosa, where the choir were singing this psalm. He joined in loudly at this verse.

Verse 72. "There is a tradition of a Jewish rabbi who was offered a very lucrative situation in a place where there was no synagogue, but who, thinking on this verse, refused it; an instructive example to Christians who readily go to places where there is a

famine of the words of the Lord, in order to acquire worldly riches." Neale and Littledale.

EVENING PRAYER

Jod.

Manus tuæ fecerunt me.

Jod, jot, the hand held down.

73 Thy hands have made me and fashioned me : O give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me : because I have put my trust in thy word.

75 I know, O Lord, that thy judgements are right : and that thou of very faithfulness hast caused me to be troubled.

76 O let thy merciful kindness be my comfort : according to thy word unto thy servant.

77 O let thy loving mercies come unto me, that I may live : for thy law is my delight.

78 Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in thy commandments.

79 Let such as fear thee, and have known thy testimonies : be turned unto me.

80 O let my heart be sound in thy statutes : that I be not ashamed.

Liturgical use. — Introit for tenth Sunday after Trinity (e).

Latins. — Daily at Tierce ; Funeral of a child, on the way to church.

Greeks. — Saturday morning ; Daily nocturns ; All funerals.

Verse 73. A poor African martyr named Arcadius (260) who had fled to Cæsarea and refused to sacrifice, was ordered to be dismembered. As his fingers were being cut off joint by joint, he held his hands boldly out and prayed, "Thy hands have made me and fashioned me : O give me understanding, that I may learn thy commandments."

Verse 78. *Confundantur superbi.* When Charlemagne was hearing Mass, an outland monk came in who had

not yet learnt to sing. The choir-master, seeing him silent, smote him with a staff and bade him join in the praises of God, which he did, out of tune, screwing his neck about very queerly, until the others laughed aloud. The emperor in a loud voice stopped the Mass, sent for the strange monk, and thanked him for the pains he had taken to sing, and gave him this verse and money for his melody.

Caph.

Defecit anima mea.

Caph, the hollow hand.

81 My soul hath longed for thy salvation: and I have a good hope because of thy word.

82 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

83 For I am become like a bottle in the smoke: yet do I not forget thy statutes.

84 How many are the days of thy servant: when wilt thou be avenged of them that persecute me?

85 The proud have digged pits for me: which are not after thy law.

86 All thy commandments are true: they persecute me falsely; O be thou my help.

87 They had almost made an end of me upon earth: but I forsook not thy commandments.

88 O quicken me after thy loving-kindness: and so shall I keep the testimonies of thy mouth.

Liturgical use.—Introit for the Mass on eleventh Sunday after Trinity (e).

Latins.—Daily at Sext; Funeral of a child, on the way to church.

Greeks.—Saturday morning; Daily nocturns; All funerals.

Dr. Johnson thus defended the prose version of the Psalter against the fashionable metrical translators: "Of sentiments purely religious, it will be found that the most simple expression is the most sublime. Poetry loses its lustre and its power because it is

applied to something more excellent than itself. All that pious verse can do is to help the memory and delight the ear, and for these purposes it may be very useful, but it supplies nothing to the mind. The ideas of Christian theology are too simple for eloquence and too majestic for ornament; to recommend them by tropes and figures is to magnify by a concave mirror the sidereal hemisphere."

Lamed.

In æternum, Domine.

Lamed, an ox goad.

89 O Lord, thy word: endureth for ever in heaven.

90 Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

91 They continue this day according to thine ordinance: for all things serve thee.

92 If my delight had not been in thy law: I should have perished in my trouble.

93 I will never forget thy commandments: for with them thou hast quickened me.

94 I am thine, O save me: for I have sought thy commandments.

95 The ungodly laid wait for me to destroy me: but I will consider thy testimonies.

96 I see that all things come to an end: but thy commandment is exceeding broad.

Liturgical use.—Introit for twelfth Sunday after Trinity (e).

Latins.—Daily at Sext; Funeral of a child, on the way to church.

Greeks.—Saturday morning; Daily nocturns; All funerals.

Verse 92. The verse Luther selected as his motto for his own Bible, which is now in the museum at Berlin. He wrote to the Abbot of Nuremberg thus about the whole psalm: "I have more especially attached myself to this psalm, and have in truth a sort of right to call it my own. It has deserved well of me: it has saved me from many a difficulty whence

neither the emperor nor king nor wise men nor saints could have extricated me. It is, my friend, dearer to me than all the honours, all the power of the earth. I would not exchange it for the whole earth if I could."

Verse 93. St. Theodore (*a studio*), who died in 826, begged his friends to sing him *Beati immaculati*, and died at this verse while they were doing so.

Verse 95. This is beautifully chosen as the introit to the Mass both for the holy St. Agnes and also for St. Mary Magdalen's Day, in the Latin use.

Verse 96. Dean Stanley's favourite verse. It is the epitaph above his wife's grave and his own.

Mem.

Quomodo dilexi!

Mem, water.

97 Lord, what love have I unto thy law : all the day long is my study in it.

98 Thou through thy commandments hast made me wiser than mine enemies : for they are ever with me.

99 I have more understanding than my teachers : for thy testimonies are my study.

100 I am wiser than the aged : because I keep thy commandments.

101 I have refrained my feet from every evil way : that I may keep thy word.

102 I have not shrunk from thy judgements : for thou teachest me.

103 O how sweet are thy words unto my throat : yea, sweeter than honey unto my mouth.

104 Through thy commandments I get understanding : therefore I hate all evil ways.

Liturgical use.—Introit for the Mass on thirteenth Sunday after Trinity (e).

Latins.—Daily at Sext ; Funeral of a child, on the way to church.

Greeks.—Saturday morning ; Daily nocturns ; All funerals.

Quomodo dilexi was a passage particularly loved by

Henry Martyn, the Indian missionary. He was a Cornishman, born at Truro, and became Fellow and Tutor at St. John's College, Cambridge. The influence of Charles Simeon sent him out to India, where he translated the Psalter and the New Testament into Hindustani and Persian, but died shortly afterwards (1781-1812).

Verse 97. The motto of Sir Richard Baker (1568-1645). The author of *Baker's Chronicle* was a tall comely person of a good disposition and excellent discourse, the friend of Sir Henry Wotton. He was knighted by James I. and esteemed a compleat and learned person, and became High Sheriff of Oxfordshire; but he fell into debt for suretyship, and for the last ten years of his life was a prisoner in the Fleet, where he was forced to fly for shelter to his studies and devotions. He wrote, in gaol, a meditation on the Lord's Prayer with this title to it, and commented upon the penitential and consolatorie psalms. The latter were in his eyes xxiii., xxvii., xxx., xxxiv., lxxxiv., ciii., and cxvi.

Verse 103 is David's scroll-motto in the title-page of Coverdale's Bible (1535): "O hovv swete are thy vvordes vnto my throte: yea more then hony," etc. This Bible was the precursor of many English Bibles.

THE TWENTY-SIXTH DAY

MORNING PRAYER

Nun.

Lucerna pedibus meis.

Nun, a fish.

105 Thy word is a lantern unto my feet: and a light unto my paths.	}	106 I have sworn, and am stedfastly purposed: to keep thy righteous judgements.
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107 I am troubled above
measure : quicken me, O Lord,
according to thy word.

108 Let the free-will offerings
of my mouth please thee, O
Lord : and teach me thy judge-
ments.

109 My soul is always in my
hand : yet do I not forget thy
law.

110 The ungodly have laid a
snare for me : but yet I swerved
not from thy commandments.

111 Thy testimonies have I
claimed as mine heritage for
ever : and why? they are the
very joy of my heart.

112 I have applied my heart
to fulfil thy statutes always : even
unto the end.

Liturgical use.—Introit to the Mass on fourteenth
Sunday after Trinity (e).

Latins.—Daily at Sext ; Funeral of a child, on the
way to church.

Greeks.—Saturday morning ; Daily nocturns ; All
funerals.

Verse 105. The coin motto for the half-sovereigns
of Edward VI. is *Lucerna pedibus meis verbum Tuum*.
This represented not only the new-found delight in
the use of the Bible in the English Church, but also
the hope that the nation had passed its troubles, and
would be quickened “according to Thy word.”

Verse 109. Sometimes used in sermons against
suicide, of which there are now too few.

Samech.

Iniquos odio habui.

Samech, a prop or stay.

113 I hate them that imagine
evil things : but thy law do I
love.

114 Thou art my defence and
shield : and my trust is in thy
word.

115 Away from me, ye wicked :

I will keep the commandments
of my God.

116 O stablish me according
to thy word, that I may live :
and let me not be disappointed
of my hope.

117 Hold thou me up, and I

shall be safe : yea, my delight shall be ever in thy statutes.

118 Thou hast trodden down all them that depart from thy statutes : for they imagine but deceit.

119 Thou puttest away all

the ungodly of the earth like dross : therefore I love thy testimonies.

120 My flesh trembleth for fear of thee : and I am afraid of thy judgements.

Liturgical use.—Introit to the Mass on fifteenth Sunday after Trinity (e).

Latins.—Daily at Sext ; Funeral of a child, on the way to church.

Greeks.—Saturday morning ; Daily nocturns ; All funerals.

Verse 115. St. Gregory the Great used always to repeat this verse when he withdrew from the roar and turmoil of active life into his study for the company of the holy writers of the Scriptures.

Verse 116. “Receive me according to Thy loving-kindness, and let me not be disappointed of my hope.” These were the last words of St. Eligius, the Bishop of Noyou, Vermondes, and Tournay, who died on 30th November 659 A.D. His name is known to English folk chiefly because of Chaucer’s Nonne Prioresse, whose heaviest oath was “but, by Saint Eloy.”

Ain.

Feci iudicium.

Ain, the eye.

121 I deal with the thing that is lawful and right : O give me not over unto mine oppressors.

122 Make thou thy servant to delight in that which is good : that the proud do me no wrong.

123 Mine eyes are wasted away with looking for thy health : and for the word of thy righteousness.

124 O deal with thy servant according unto thy loving mercy : and teach me thy statutes.

125 I am thy servant, O grant
me understanding: that I may
know thy testimonies.

126 It is time for thee, Lord,
to lay to thine hand: for they
have destroyed thy law.

127 For I love thy command-
ments: above gold and precious
stone.

128 Therefore hold I straight
all thy commandments: and all
false ways I utterly abhor.

Liturgical use.—Introit for the Mass on sixteenth
Sunday after Trinity (e).

Latins.—Daily at Sext; Funeral of a child, on the
way to church.

Greeks.—Saturday morning; Daily nocturns; All
funerals.

Versc 125. This verse expressed the aspirations of
the Oxford Reformers of 1498, whose great plea was
for thorough understanding rather than mechanical
repetition of holy words. "The careful meditating
and thorough understanding of one single verse only
will profit more," says Erasmus, "than the being able
to repeat the whole book of Psalms, but without
knowing the meaning of one word thereof."

Versc 126. The Spanish rabbi, Moses Maimonides
(1131–1204), translated this verse: "It is time to work
for the Lord;" and was prompted by it to write his
famous book *More Nevochim, the Guide of the Perplexed*.
He was a pupil of the great Averroes, was called the
"Eagle of doctors," and was one of the leaders of the
Aristotelianism which so powerfully and disastrously
affected the thought of scholastic Europe.

Pe.

Mirabilia.

Pe, the mouth.

129 Thy testimonies are won-
derful: therefore doth my soul
keep them.

130 When thy word goeth
forth: it giveth light and under-
standing unto the simple.

131 I opened my mouth, and drew in my breath: for my delight was in thy commandments.

132 O look thou upon me, and be merciful unto me: as thou usest to do unto those that love thy Name.

133 Order my steps in thy word: and so shall no wickedness have dominion over me.

134 O deliver me from the wrongful dealings of men: and so shall I keep thy commandments.

135 Shew the light of thy countenance upon thy servant: and teach me thy statutes.

136 Mine eyes gush out with water: because men keep not thy law.

Liturgical use.—Introit to the Mass on seventeenth Sunday after Trinity (e).

Latins.—Daily at Nones (3 o'clock p.m.); The funeral of a child, on the way to church.

Greeks.—Saturday morning; Daily nocturns; All funerals.

In 1632 George Wither published a double metrical version of the Psalms, encouraged by the late king, and dedicated with zealous loyalty to Elizabeth, Queen of Bohemia. He closes his preface thus: "If I have pleased my Readers I am glad: if not; Yet I am glad I have honestly endeavoured it. And (being assured my labour shall not all be lost) I will sing and be Merry by myselfe, in the use of this Translation, untill others please to sing it with mee; or untill a more exact Version shall be produced and allowed." He added to each psalm a pious meditation of his own. This is his comment on *Mirabilia*: "Sweet Jesus, though we desire to seeme wise; wee are very simple in the best knowledge: Oh encrease our understandings. Though wee professe great Affection to thee and thy Lawe; yet wee soone deny (yea forswear) both, if we are in danger to partake thy sufferings. O look upon us therefor, with such an aspect, as thou didst cast on thy Apostle St. Peter, that weeping bitterly for our Sinns and unkindnesses, as he did; we may obtaine the same forgiveness. Amen."

Tzaddi.

Justus es, Domine.

Tzaddi, a hook or sickle : a word very like this, Tzedek, means righteous.

137 Righteous art thou, O Lord : and true is thy judgment. reputation : yet do I not forget thy commandments.

138 The testimonies that thou hast commanded : are exceeding righteous and true. 142 Thy righteousness is an everlasting righteousness : and thy law is the truth.

139 My zeal hath even consumed me : because mine enemies have forgotten thy words. 143 Trouble and heaviness have taken hold upon me : yet is my delight in thy commandments.

140 Thy word is tried to the uttermost : and thy servant loveth it. 144 The righteousness of thy testimonies is everlasting : O grant me understanding, and I shall live. .

141 I am small, and of no

Liturgical uses.—Introit to the Mass on seventeenth Sunday after Trinity (e); Antiphon to Canticle on King Charles' day.

Latins.—Daily at Nones ; Funeral of a child, on the way to church.

Greeks.—Saturday morning ; Daily nocturns ; All funerals.

Justus es Domine et rectum judicium tuum was the frequent meditation of St. Augustine and his friends during the great siege of Hippo, during which he died : having lived to see the cities of his diocese overwhelmed in ruin with their builders, the inhabitants either fled, dead, or scattered, the churches without priest or minister, the monks and nuns all dispersed ; of the people some killed with tortures, some slain by the sword, and some captives, broken in mind, body, and faith, serving the enemy in evil and

harsh fashion. Of the many thousand churches only three remained standing.

Verse 137. The Emperor Maurice, whose five sons were first slain before his face, died with these words on his lips (602 A.D.).

Verse 140. Ignitum eloquium tuum vehementer. Scripture itself "is like an apothecary's shop, wherein are all remedies for all infirmities of mind, purgatives, cordials, alteratives, corroboratives, lenitives, etc. 'Every disease of the soul,' saith Austin, 'hath a peculiar medicine in Scripture: this only is required, that the sick man take the potion which God hath already tempered.' Gregory calls it a glass wherein we may see all our infirmities, *ignitum colloquium*; Origen, a charm. And therefore Hierom prescribes Rusticus the monk continually to read the Scripture and to meditate on that which he hath read: 'for as mastication is to meat, so is meditation on that which we read'" (Burton).

EVENING PRAYER

Koph.

Clamavi in toto corde meo.

Koph, the socket of an axe.

145 I call with my whole heart: hear me, O Lord, I will keep thy statutes. night-watches: that I might be occupied in thy words.

146 Yea, even unto thee do I call: help me, and I shall keep thy testimonies. 149 Hear my voice, O Lord, according unto thy loving-kindness: quicken me, according as thou art wont.

147 Early in the morning do I cry unto thee: for in thy word is my trust. 150 They draw nigh that of malice persecute me: and are far from thy law.

148 Mine eyes prevent the 151 Be thou nigh at hand,

O Lord: for all thy command-
ments are true. | monies, I have known long
since: that thou hast grounded
152 As concerning thy testi- | them for ever.

Liturgical use.—Introit to the Mass on nineteenth Sunday after Trinity (e).

Latins.—Daily at Nones; Funeral of a child, on the way to church.

Greeks.—Saturday morning; Daily nocturns; All funerals.

Dr. Richard Holdsworth (1590–1649,) the Elizabethan Bishop of Bristol, made this meditation, when near to his “patient death.” “I admire,” said he, “at David’s gracious heart, who so often in Scripture (but especially in the 119th Psalm) extolleth the worth and value of the word of God; and yet *quantillum Scripturæ*, how little of the word of God, they had in that age,—the Pentateuch, the book of Job, and some of the Hagiography! How much have we now thereof since the accession of the Prophets, but especially of the New Testament! And yet, alas! the more we have of the word of God the less it is generally regarded.”

The late Bishop Medley (1804–92), when he was a child of six, learned the whole of Psalm cxix. at his mother’s knee. He retained an ardent love for the Psalms all his days, and used to say in his latest days that he was just beginning to comprehend something of their depth and beauty.

Verse 147. So it was Dr. Sanderson’s constant practice every morning to entertain his first waking thoughts with a repetition of those very psalms that the Church hath appointed to be constantly read in the daily morning service; and having at night laid him in his bed, he as constantly closed his eyes with those appointed for the service of the evening (Walton). Much the same is told of Nicholas Ferrar and others.

Resh.

Vide humilitatem.

Resh, the head.

153 O consider mine adversity, yet do I not swerve from thy
and deliver me: for I do not testimonies.
forget thy law.

154 Avenge thou my cause, 158 It grieveth me when I
and deliver me: quicken me, see the transgressors: because
according to thy word. they keep not thy law.

155 Health is far from the 159 Consider, O Lord, how
ungodly: for they regard not I love thy commandments: O
thy statutes. quicken me, according to thy
loving-kindness.

156 Great is thy mercy, O 160 Thy word is true from
Lord: quicken me, as thou art everlasting: all the judgements
wont. of thy righteousness endure for
evermore.

157 Many there are that
trouble me, and persecute me:

Liturgical use.—Introit for the Mass on the twentieth
Sunday after Trinity (e).

Latins.—Daily at Nones; Funeral of a child, on the
way to church.

Greeks.—Saturday morning; Daily nocturns; All
funerals.

“In the inner sanctuary,” says Mr. Gladstone,
writing of the Mosaic system, “provided for the most
capable human souls, was reared the strong spiritual
life, which appears to have developed itself pre-
eminently in the depth, richness, tenderness, and
comprehensiveness of the Psalms. To the work they
have here accomplished there is no parallel on earth.”

Verses 160. This was a stronghold of orthodox
people against the Arians. “Thy Word,” of course,
was used as meaning Christ, and rightly to understand
the liturgical use of this psalm one must bear this
constantly in mind.

Schin.

Principes persecuti sunt.

Schin, a tooth, from root to sharpen.

161 Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

162 I am as glad of thy word: as one that findeth great spoils.

163 As for lies, I hate and abhor them: but thy law do I love.

164 Seven times a day do I praise thee because of thy righteous judgements.

165 Great is the peace that they have who love thy law: and they are not offended at it.

166 Lord, I have looked for thy saving health: and done after thy commandments.

167 My soul hath kept thy testimonies: and loved them exceedingly.

168 I have kept thy commandments and testimonies: for all my ways are before thee.

Liturgical use.—Introit to the Mass on twenty-first Sunday after Trinity (e).

Latins.—Daily at Nones; Funeral of a child, on the way to church.

Greeks.—Saturday morning; Daily nocturns; All funerals.

Verse 164. This verse gave the seven-fold division of the day into the canonical hours. The seven gifts of the Holy Ghost were implored, one at each of these hours, and the choice is beautiful and appropriate. At 6 a.m., when Prime is said, we should implore the Spirit of Wisdom, as we enter upon the kingship of another day. At 9 a.m., when Tierce (Undern, the English called it) is said, as the light grows, we ask for Understanding. At noon, when Sext is said, and men meet for dinner, we ask for Counsel. At 3 o'clock, when Christ died, and the day declines and men begin to tire, Nones is due, and we ask for Strength. At 6 p.m. the day is full old, Compline comes, and we ask for Knowledge.

At 9 p.m. is the Evensong, and we ask for the Piety which beautifies old age. At midnight is Nightsong, and all evil things are abroad. Then we ask for Holy Fear (see ver. 62). The Roman hours are Matins (Lauds), Prime, Tierce, Sext, Nones, Vespers, and Compline.

Verse 165. This is the sundial motto of the cathedral at Padua.

Tau.

Appropinquet deprecatio.

Tau, a cross or cattle brand.

169 Let my complaint come before thee, O Lord: give me understanding, according to thy word.

170 Let my supplication come before thee: deliver me, according to thy word.

171 My lips shall speak of thy praise: when thou hast taught me thy statutes.

172 Yea, my tongue shall sing of thy word: for all thy commandments are righteous.

173 Let thine hand help me: for I have chosen thy commandments.

174 I have longed for thy saving health, O Lord: and in thy law is my delight.

175 O let my soul live, and it shall praise thee: and thy judgments shall help me.

176 I have gone astray like a sheep that is lost: O seek thy servant, for I do not forget thy commandments.

Liturgical use.—Introit for the Mass for the twenty-second Sunday after Trinity (e).

Latins.—Daily at Nones; Funeral of a child, on the way to church.

Greeks.—Saturday morning; Daily nocturns; All funerals.

A famous book in its day was William Cowper's *Holy Alphabet for Sion's Scholars*, a dissertation upon this psalm. The author was Bishop of Gallo-way, and in 1613 dedicated his book to David (Murray), Lord Scone. He contends, with St. Ambrose, that

this psalm is subdivided in order to be applied to different periods of man's life. Bishop Cowper's subdivision is interesting, and has been carried on by others. One pair of verses go for each year of a man's life, or four years to a section. This last becomes the cry of old age and failing faculties, when lips, tongue, hand, and health fail in turn.

THE TWENTY-SEVENTH DAY

MORNING PRAYER

Psalm cxx.

Ad Dominum.

A Song of degrees.

1 When I was in trouble I called upon the Lord: and he heard me.

2 Deliver my soul, O Lord, from lying lips: and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue: even mighty and sharp arrows, with hot burning coals.

4 Woe is me, that I am constrained to dwell with Mesech: and to have my habitation among the tents of Kedar.

5 My soul hath long dwelt among them: that are enemies unto peace.

6 I labour for peace, but when I speak unto them thereof: they make them ready to battle.

Liturgical use.—Introit to the Mass on the second Sunday in Advent (e).

Latins.—Monday Vespers; Maundy Thursday.

Greeks.—Friday evening.

This is the first of the fifteen gradual psalms, or songs of degrees, which prepared the worshippers for the sacrifice. They are divided into three flights of five psalms each.

If Psalm cxix. was composed for the Jewish caravans, as they converged upon the Holy City, the songs of

degrees (Pss. cxx.—cxxxiv.) were for the ascent up to the Temple, from the valleys to the summit. The Temple was said in the Middle Ages to have had fifteen steps up to it, as one may see in Titian's Presentation of the Virgin Mary, for instance, and these fifteen or gradual psalms were a preparation for Sacrifice. They are said by the Latins in Lent on Wednesdays, with the antiphon *Requiem æternam*, etc.—Grant them rest, O Lord, and lighten them with everlasting light. The first five are said without *Gloria*.

Verse 4. Isaac Walton uses this of Joan Churchman (Mrs. Richard Hooker), who was like Solomon's dripping house, and caused her husband to say with the holy Prophet, "Woe is me, that I am constrained to have my habitation in the tents of Kedar."

This verse was quoted by blessed John Kirkman, who was hung at Tyburn for saying Roman Mass, and refusing the oath of supremacy, 1597.

Verse 5. *Multum incola fuit anima mea*—a verse often in the mouth of Lord Bacon (1561–1626), e.g. in the Essay of "Nature and Man"; the letter to Bodley, etc.

Psalm cxxi.

Levavi oculos.

A Song of degrees.

<p>1 I will lift up mine eyes unto the hills: from whence cometh my help.</p> <p>2 My help cometh even from the Lord: who hath made heaven and earth.</p> <p>3 He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.</p>	<p>4 Behold, he that keepeth Israel: shall neither slumber nor sleep.</p> <p>5 The Lord himself is thy keeper: the Lord is thy defence upon thy right hand.</p> <p>6 So that the sun shall not burn thee by day: neither the moon by night.</p>
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7 The Lord shall preserve thee from all evil : yea, it is even he that shall keep thy soul.	8 The Lord shall preserve thy going out, and thy coming in : from this time forth for evermore.
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Liturgical use.—Introit for the Mass on the Sunday after Christmas Day (e).

Latins.—Monday Vespers.

Greeks.—Friday evening ; Daily nocturns.

This second gradual psalm has been called the Traveller's psalm ; and Hooper, the Puritan Bishop of Gloucester, was accustomed, like many others, to use it when he set out upon a journey. Livingstone read it to his family before he left for Africa.

Henry Vaughan, the Silurist, loved this psalm, and meditated upon it in *Silex Scutillaus* :

“Up to those bright and gladsome hills,
Whence flowes my weal and mirth,
I look and sigh for Him, who fills
Unseen both heaven and earth.”

It was Nelson's favourite psalm (1758–1805).

Miss Rossetti's meditation in our more subjective time upon the same begins :

“I am pale with sick desire,
For my heart is far away
From this world's fitful fire,
And this world's waning day.”

One of Dr. Watts' best hymns (“Up to the hills I lift mine eyes”) is a translation of this psalm. He was then (1717) a Nonconformist minister in London.

Verse 2. *Auxilium meum a Domino*—a motto chosen by Edward the Black Prince for the English coins of 1362.

Verse 4. *Non dormit qui custodit* is the motto of the Coghill family.

Formerly this psalm was in the English use as the psalm for the churching of women.

Psalm cxxii.

A Song of degrees of David.

Lætatus sum.

<p>1 I was glad when they said unto me: We will go into the house of the Lord.</p> <p>2 Our feet shall stand in thy gates: O Jerusalem.</p> <p>3 Jerusalem is built as a city: that is at unity in itself.</p> <p>4 For thither the tribes go up, even the tribes of the Lord: to testify unto Israel, to give thanks unto the name of the Lord.</p> <p>5 For there is the seat of judgement: even the seat of the house of David.</p>	<p>6 O pray for the peace of Jerusalem: they shall prosper that love thee.</p> <p>7 Peace be within thy walls: and plenteousness within thy palaces.</p> <p>8 For my brethren and companions' sakes: I will wish thee prosperity.</p> <p>9 Yea, because of the house of the Lord our God: I will seek to do thee good.</p>
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Liturgical uses.—Introit to the Mass for the Circumcision (e); Coronation Service.

Latins.—Tuesday Vespers; Circumcision: Festivals of Our Lady.

Greeks.—Friday evening.

A gradual psalm (*vide cxx.*).

In the fourth century, in Cappadocia, the pious Nonna tried long to convert her husband Gregory, father of St. Gregory Nazianzen, to the Christian faith. She often begged him to join her in this the psalm of joy in the Lord, and he refused. But one night in a dream he found himself doing so, and having tasted the delight of the divine service in a dream, he shortly after enjoyed it in reality.

Verses 1. When St. Richard, the Bishop of Lincoln,

was told by the physicians that his end was near, he cried out these words. They asked him if he needed anything, and he answered with St. Philip, "Shew us the Father, and it sufficeth us." Whereupon they showed him the crucifix, which he devoutly kissed, and presently died. This use of the psalm was not uncommon.

Dr. Arnold put up the opening words of this psalm over Rugby College Chapel, from the LXX. :

Εὐφράνθην ἐπὶ τοῖς εἰρηκόσι μοι
 εἰς οἶκον Κυρίου πορευόμεθα.

When the young Queen Victoria "entered the Abbey for her coronation the orchestra broke out into a tremendous crash of music with this psalm. Every one literally gasped for breath from the intense interest, and the rails of the gallery trembled from the trembling of the spectators."

Dean Stanley, when he preached the funeral sermon of Sir G. Gilbert Scott, chose this as the motto for his sermon, which was upon the religious aspect of Gothic architecture.

Verse 6. Both Frederick the Great and Disraeli pointed out that the only two nations of the world who have treated the Jews well have prospered greatly. Perhaps the observation was founded on this verse?

Verse 7. *Fiat pax in virtute tua* (Peace be in thy strength) is the legend on English coins of 1422, when baby Henry VI. was crowned in Paris King of England and France.

Psalm cxxiii.

A Song of degrees.

Ad te levavi oculos meos.

1 Unto thee lift I up mine eyes : O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress : even so our eyes wait upon the Lord our

God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us : for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy : and with the despitefulness of the proud.

Latins.—Tuesday Vespers.

Greeks.—Friday evening.

A gradual psalm (*vide cxx.*).

This psalm was the last said at the gallows by the blessed William Hart, one of the many Romanist victims of Elizabeth's reign, who was hung at York, 1583, for denying the royal supremacy, and suspected treason. It was not uncommonly used as an antidote to death. Vicars (*vide lxiv.*) paraphrased it, on the other hand, as a psalm of "thanksgiving for the great deliverance from the Popish Powder Plot."

This psalm seems to have attracted comparatively little attention ; but it was a favourite with that strange Western scholar Joseph Glanville (1636-80). He was born at Plymouth, reared at Exeter College, and began by being a raw disciple of Baxter, but afterwards conformed and became Vicar of Frome, of Street, and at last of Bath, where he died. He wrote on the "Vanity of Dogmatizing," and a book with various titles on witches and apparitions, "*Saducismus triumphans, with Whips for Drolleries and Atheism,*" "Trumpet Calls to the Somerset Clergy," "Essays," etc.

He calls this psalm *The Churches contempts from profane and fanatick enemies*. He was a person of more than ordinary parts, of a quick, warm, spruce, and gay fancy, and an early and young member of the Royal Society.

Psalm cxxiv.

A Song of degrees of David.

‡Nisi quia Dominus.

<p>1 If the Lord himself had not been on our side, now may Israel say: if the Lord himself had not been on our side, when men rose up against us;</p> <p>2 They had swallowed us up quick: when they were so wrathfully displeased at us.</p> <p>3 Yea, the waters had drowned us: and the stream had gone over our soul.</p> <p>4 The deep waters of the</p>	<p>proud: had gone even over our soul.</p> <p>5 But praised be the Lord: who hath not given us over for a prey unto their teeth.</p> <p>6 Our soul is escaped even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.</p> <p>7 Our help standeth in the Name of the Lord: who hath made heaven and earth.</p>
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Liturgical uses.—Introit for the Mass on twenty-third Sunday after Trinity (e); Thanksgiving for a Naval victory.

Latins.—Tuesday Vespers.

Greeks.—Friday evening.

This is the psalm of English victory at sea, and so almost the psalm of England herself. It ends the first division of the gradual psalms (see cxx.).

The proper psalms for the Restoration of Charles II. were cxxiv., cxxvi., cxxix., and cxviii.

Verses 6. The words with which the Duke of Gandia gave up his great possession to join the Society of Jesus (see Ps. cxiv.); and the dying words of McCheyne (1813–43), the Scotch divine.

Verse 6. *Laqueus contritus* has always been a common antiphon for sudden deliverance, as when in 1244 Innocent iv., a proud, rapacious, and bitter pope, escaped from the cavalry of Frederick II., the accomplished and treacherous emperor.

Sir Thomas Wyatt went on an embassy to Rome with Sir John Russell (1526-27). He was so disgusted with the profligacy of the papal court that he drew upon his chamber wall a maze, and in it a minotaur with a triple crown on its head, both as it were falling, and a bottom of thread with divers guives and broken chains there lying by, and over this word *laqueus contritus est et nos liberati sumus*. So great indignation did this satire cause that the author "was advertized of." The divorce question had not then even been mooted.

In 320 A.D. forty Christians were martyred in Sebaste by being placed in a frozen pond. The legs of the survivors were broken in the morning and they still had vitality enough to sing with their last breath: "Our soul is escaped out of the snare of the fowler."

Psalm cxxv.

A Song of degrees.

Qui confidunt.

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| <p>1 They that put their trust in the Lord shall be even as the mount Sion: which may not be removed, but standeth fast for ever.</p> <p>2 The hills stand about Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore.</p> <p>3 For the rod of the ungodly</p> | <p>cometh not into the lot of the righteous: lest the righteous put their hand unto wickedness.</p> <p>4 Do well, O Lord: unto these that are good and true of heart.</p> <p>5 As for such as turn back unto their own wickedness: the Lord shall lead them forth with the evil-doers; but peace shall be upon Israel.</p> |
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Liturgical use.—Introit to the Mass for the twenty-fourth Sunday after Trinity (e).

Latins.—Tuesday Vespers.

Greeks.—Friday evening.

A gradual psalm (*vide cxx.*).

In those old dramas, the Coventry mysteries, the blessed Virgin Mary enters and says the gradual psalms, with this preface :

“Now Lord God, dysspose me to prayour
That I may sey the holy psalmes of Davyth
Wheche book is clepyd the Sawtere ;
That I may preyse the, my God, therwith.

“Of vertuys thereof this is the pygth.
It mayketh sowles fayr, that doth it say :
Angelys besteryd to help us therwith ;
It lytenyth the derknesse, and pullyth divelys away.”

In these dramas the gradual psalms are recommended to be said in memory of the maid Mary, and then *Maria* is the antiphon. This is because the early legends of the Madonna connect her with the steps of the temple, for at three years of age she was presented by her parents and danced upon the steps of the altar “with her feet, the Lord giving her grace, and all the house of Israel loved her.” This story from the *Protevangelium* (of the third century) has given rise to many works of art, e.g. Titian’s picture of the Blessed Virgin dancing on the steps.

EVENING PRAYER

Psalm cxxvi.

A Song of degrees.

In convertendo.

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| <p>1 When the Lord turned again the captivity of Sion : then were we like unto them that dream.</p> <p>2 Then was our mouth filled with laughter : and our tongue with joy.</p> <p>3 Then said they among the heathen : The Lord hath done great things for them.</p> <p>4 Yea, the Lord hath done</p> | <p>great things for us already : whereof we rejoice.</p> <p>5 Turn our captivity, O Lord : as the rivers in the south.</p> <p>6 They that sow in tears : shall reap in joy.</p> <p>7 He that now goeth on his way weeping, and beareth forth good seed ; shall doubtless come again with joy, and bring his sheaves with him.</p> |
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Latins.—Tuesday Vespers ; Apostles and evangelists.
Greeks.—Friday evening.

Gregory Thaumaturgus, exiled from happiness by the loss of his master, Origen, found hope in this psalm, as have multitudes of others : for example, Queen Louisa of Prussia in 1808, a dark moment of the history of her country, when Napoleon was in full power, read this psalm to Borowsky and said : I do not know when anything has had such an ennobling and comforting influence on my mind as these precious words.

In 1653 Jeremy Taylor wrote his *Life of Christ*, “desirous to put a portion of the holy fire into a repository which might help to re-ignite the Incense when it shall please God Religion shall return and all his servants shall sing *In convertendo captivitatem Sion* with a voice of eucharist.”

This psalm was a favourite with the Abolitionists. Sir Thomas Fowell Buxton, the philanthropic brewer, quoted the second verse when he heard that the slaves were freed and the work accomplished.

Perhaps a favourite of Thackeray's (1811-63), vide *Esmond*, ii. chap. 6.

Psalm cxxvii.

A Song of degrees for Solomon.

Nisi Dominus.

1 Except the Lord build the house : their labour is but lost that build it.

2 Except the Lord keep the city : the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant : even so are the young children.

6 Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

Liturgical uses.—Introit for the Mass on the twenty-fifth Sunday after Trinity (e) ; The churching of women.

Latins.—Wednesday Vespers : Circumcision ; Feasts of Our Lady.

Greeks.—Friday evening.

A gradual psalm (*vide* cxx.).

This was the psalm which Clement III. used in his exhortation to the English bishops to succour the Holy Land. Upon this our Richard Cœur de Lion took the cross.

Verse 2. At Budrûm, the ancient Halicarnassus, is an old castle built by the Knights of St. John, and

among its coats-of-arms it contains those of our King Edward IV. The gate legend is *Nisi Dominus custodierit civitatem frustra vigilat qui custodit eam*. The same is the old motto of the city of Ripon. The hermit Brandano gave them a more aggressive meaning when, clothed in sackcloth, he chaunted them on the hillside against the Spaniards who in 1548 were building a citadel to overawe Siena. He was sent to the galleys but released, and had the delight of seeing the Signori with pickaxes destroy the citadel in 1552.

Nisi Dominus frustra is the motto of several noble families, e.g. Baron Rawdon and the Moira family and of the Comptons. It is also a very common old house motto, e.g. it is over the Cameronian Meeting House in Edinburgh. It is the motto of that city itself. It is the legend over the chaplain's door to the Tower Chapel dedicated to St. Peter ad Vincula. It is also a common ring and trencher motto.

When Ferdinand II. fled from his kingdom of Naples, he chaunted this psalm again and again across the bay, and continued it until he came to Ischia.

Verse 3. Mrs. Browning's favourite verse :

Of all the thoughts of God that are
 Borne inward into souls afar,
 Along the Psalmist's music deep,
 Now tell me, if that any is
 For gift or grace surpassing this—
 'He giveth His beloved sleep'?

Psalm cxxviii.

A Song of degrees.

Beati omnes.

<p>1 Blessed are all they that fear the Lord : and walk in his ways.</p> <p>2 For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.</p> <p>3 Thy wife shall be as the fruitful vine : upon the walls of thine house.</p> <p>4 Thy children like the olive-branches : round about thy table.</p>	<p>5 Lo, thus shall the man be blessed : that feareth the Lord.</p> <p>6 The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long.</p> <p>7 Yea, that thou shalt see thy children's children : and peace upon Israel.</p>
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Liturgical uses.—Introit to the Mass on St. Thomas' day (e); A marriage psalm.

Latins.—Wednesday Vespers.

Greeks.—Friday evening; Marriages.

A gradual psalm (*vide cxx.*).

Verse 2. Piers Ploughman quotes this to the idle classes to show that God means all to work; "in dyking or delving or travailling in prayers, contemplative life or active, Christ would men wrought. The freke (or manly fellow) that feedeth himself with his faithful labour, he is blessed by the book in body and soul."

A certain monk, of good birth, thought it beneath him to scour the saucepans when it was his work to cook for the brethren. St. Bernard called him up, and gave him a tremendous rebuke, not only on the dangerous and outrageous sin of pride, but upon the absolute necessity of living by labour, enjoined upon all Christian men, and pointed out this verse to him as an evidence that it was a law, even before the Word took our flesh to serve us.

Dr. John King, Bishop of London, published a work called the *Vitis Palatina* on the marriage of Princess Elizabeth, daughter of James I., to Frederick v. Elector Palatine (1613). This marriage was the last trace of Cecil's policy, in the counterpoise to Austria. King was the best speaker in the Star Chamber, and a most diligent preacher and governour. Princes Rupert and Maurice were the clusters of this vine.

Psalm cxxix.

A Song of degrees.

Sæpe expugnaverunt.

<p>1 Many a time have they fought against me from my youth up : may Israel now say.</p> <p>2 Yea, many a time have they vexed me from my youth up : but they have not prevailed against me.</p> <p>3 The plowers plowed upon my back : and made long furrows.</p> <p>4 But the righteous Lord : hath hewn the snares of the ungodly in pieces.</p> <p>5 Let them be confounded</p>	<p>and turned backward : as many as have evil will at Sion.</p> <p>6 Let them be even as the grass growing upon the house-tops : which withereth afore it be plucked up ;</p> <p>7 Whereof the mower filleth not his hand : neither he that bindeth up the sheaves his bosom.</p> <p>8 So that they who go by say not so much as, The Lord prosper you : we wish you good luck in the Name of the Lord.</p>
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Liturgical use.—Introit for St. Andrew's day (e).

Latins.—Wednesday Vespers.

Greeks.—Friday evening.

In the legends of the Holy Rood, the mediæval poets told how the history of Christ is the story of mankind. The Rood sprang from three seeds Adam brought with him from Paradise. Moses planted the little trees in Tabor, and David brought them with

joy and melody into Jerusalem, singing the gradual psalms. There they grew into one great tree, under which he wrote *Miserere* and all the "sawter buke"; and would have built there the temple, had not God forbidden it. But he circled the tree with silver, and saw it wax very great in his day.

Dr. J. Robertson, the Edinburgh professor of ecclesiastical history, wrote to a friend in deep despondency about the comfort of the Psalms, in which the Royal Poet so graphically and powerfully and to the life describes both the hidden griefs of the wounded soul and the equally hidden joys by which those griefs are so powerfully allayed. Often did he find himself rescued, as by a hand from above, from the deep waters. It has been suggested by others that those of evil will are not the human adversaries, but those spirits of depression, which so constantly hinder the Christian warfare.

Psalm cxxx.

A Song of degrees.

De profundis.

1 Out of the deep have I called unto thee, O Lord: Lord, hear my voice.

2 O let thine ears consider well: the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared.

5 I look for the Lord; my soul doth wait for him: in his word is my trust.

6 My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeem Israel: from all his sins.

Liturgical uses.—Introit for the Mass on second Sunday in Lent (e); Ash Wednesday evening.

Latins.—Wednesday Vespers; Going and returning from funerals; Second Vespers for Christmas.

Greeks.—Friday evening; Daily evensong.

Being a penitential, a gradual, and a dirge psalm, this may be called the second most famous of all the Psalter. Many of the mediæval wills leave special provision for a *De Profundis* to be said at the Mass for the souls of the testators, and it is intimately associated with the Scriptural belief in Purgatory. William of Wykeham appointed that each scholar of New College and also of Winchester was to say the same once every day for the souls of Edward III., Queen Philippa, the Black Prince, and (afterwards was added) of Richard II. and Queen Anne. It was used by the living as a preparation for death, as a charm against the evil eye, as a preparation for Confession. Simon of Sudbury, the archbishop murdered in the revolt of 1381, while the king went out to meet Wat Tyler, remained in the Tower, sang his Mass devoutly, the Dirge, seven psalms, and the Litany. As he was saying *Omnes Sancti orate pro nobis* the murderers broke in and dragged him to a cruel execution on the hill outside, the same hill which was nearly three centuries later to see the murder of another archbishop. The psalm has been the dying cry of many great persons. It was the last prayer of Mary Queen of Scots, and of John Nelson the Romanist, in 1578. It is among the last words of Hooker (1660), the author of the ecclesiastical polity, who died at Bishopsbourne. Jeremy Taylor, in his *Holy Dying*, quotes it as the great psalm for the sick, a book read to Keats the poet in his last days (1821) at Rome, where he died. Beatrice Cenci had reached the words *fiant aures tuæ*, when the axe fell.

Phineas Fletcher's (1581-1650) translation of, or rather meditation upon, this psalm is one of the best of that author's shorter pieces :

“As a watchman waits for day,
And looks for light and looks again,
When the night grows old and gray,
To be relieved he calls amain ;
So look, so wait, so long mine eyes,
To see my Lord, my Sun arise.”

There seems an echo of this psalm in that best of all Tennyson's lyrics “Tears, idle tears.”

“Ah, sad and strange as in dark summer dawns
The earliest pipe of half awaken'd birds
To dying ears, when unto dying eyes
The casement slowly grows a glimmering square ;
So sad, so strange, the days that are no more.”

On St. Matthew's day (1558) the Emperor Charles v. was dying, leaning on the shoulder of his minister. He held a taper in his right hand and tried to grasp with his left the silver crucifix which had comforted his wife at her death. The archbishop began the *De Profundis*, and Charles, saying Ave Jesu, died without a struggle.

Psalm cxxxī.

A Song of degrees of David.

Domine, non est.

<p>1 Lord, I am not high- minded : I have no proud looks.</p> <p>2 I do not exercise myself in great matters : which are too high for me.</p> <p>3 But I refrain my soul, and</p>	<p>keep it low, like as a child that is weaned from his mother : yea, my soul is even as a weaned child.</p> <p>4 O Israel, trust in the Lord : from this time forth for ever- more.</p>
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Liturgical use.—The Introit to the Mass on Lady Day (e).

Latins.—Wednesday Vespers.

Greeks.—Friday evening.

A gradual psalm (see cxx.).

A psalm which suggested to devout Christians the lowly and meek Mother of God. Hence it is the introit for the Annunciation and “the rosebud of the Psalter.” If this is, as it seems to be, one of the earliest of the poems of insight concerning children, it is the source and fount of very much in the art of all subsequent times. Most of the great painters give us the infant Christ not as a newly born child but *ablactatus super matre sua*, weaned on his mother’s knee. At the same time neither the Vulgate nor the LXX. liken the soul to the weaned child, but continue, “so is retribution to me,” and there does not seem any obvious connection between these two facts.

Verse 2. In 1625, a pious but unpoetical silk merchant named Dod was forcibly reminded of this verse by the authorities. Wither notes it thus: “Dod the silkman’s late ridiculous translation of the Psalms was, by authority, worthily condemned to the fire.”

THE TWENTY-EIGHTH DAY

MORNING PRAYER

Psalm cxxxii.

A Song of degrees.

Memento, Domine.

<p>1 Lord, remember David : and all his trouble ;</p> <p>2 How he sware unto the Lord : and vowed a vow unto the Almighty God of Jacob ;</p> <p>3 I will not come within the</p>	<p>tabernacle of mine house : nor climb up into my bed ;</p> <p>4 I will not suffer mine eyes to sleep, nor mine eyelids to slumber : neither the temples of my head to take any rest ;</p>
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5 Until I find out a place for the temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata: and found it in the wood.

7 We will go into his tabernacle: and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting-place: thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness: and let thy saints sing with joyfulness.

10 For thy servant David's sake: turn not away the presence of thine Anointed.

11 The Lord hath made a faithful oath unto David: and he shall not shrink from it;

12 Of the fruit of thy body: shall I set upon thy seat.

13 If thy children will keep

my covenant, and my testimonies that I shall learn them: their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself: he hath longed for her.

15 This shall be my rest for ever: here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase: and will satisfy her poor with bread.

17 I will deck her priests with health: and her saints shall rejoice and sing.

18 There shall I make the horn of David to flourish: I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame: but upon himself shall his crown flourish.

Liturgical use.—Christmas evening.

Latins.—Thursday Vespers.

Greeks.—Last psalm for Friday evening.

A gradual psalm (see cxx.).

Verses 4 and 5. The epitaph over good Bishop Hacket (1592–1670). He was Bishop of Lichfield and spent £20,000 on his cathedral, and the rest of his wealth on Trinity College, Cambridge. The epitaph refers to St. Augustine's comment on the text and the evils of private possessions.

Verse 7. Bishop Henry, the leader of the Venetians, in the first crusade, made on 25th June 1100 a most

stirring speech to the army which had just won the Church of the Holy Sepulchre, to the effect that the earthly Jerusalem was useless without the heavenly.

Verse 15. The verse that founded the great monastery of St. Gall in the sixth century. The saint whose name it bears was Irish, and was entangled in some bushes during his prayers, which he took for a divine monition to end his travels. This monastery was the greatest fastness of learning in the world in the troubled centuries that followed. The same words, *Hic requies mea, hic habitatio*, are the motto of the *Casa de Misericordia* at Cadiz.

St. Thomas Aquinas was seized with a fever at Castle Maganza, but would not be stayed, and pushed on to Fossa Nuova, a Cistercian Abbey, near Terracina, to die there. As he was carried in he repeated these words with rapture. He mused also much upon St. Augustine's words: "Then shall I truly live, when I shall be fulfilled with Thy love: now I am a burden to myself, because, Lord, I am not full of Thee." He died on the floor on ashes, 7th March 1274.

Verse 18. *Paravi lucernam Christo meo*—I have ordained a lantern for my Christ. These were the last words of Cyril of Alexandria, whose warts Kingsley has drawn in strong relief in *Hypatia*, rather adding to them than otherwise, and hardly even outlining the brave rugged face which they blemished. Perhaps St. Cyril used the words because they were a common motto then and since, for St. John the Baptist.

Verse 19. *Inimicos eius induam confusione.* These words were engraved on the English shilling of King Edward vi., minted in 1549. See in contrast (Ps. lii. 7) Edward III.'s motto.

Psalm cxxxiii.

A Song of degrees of David.

Ecce, quam bonum!

1 Behold, how good and joyful a thing it is: brethren, to dwell together in unity!

2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aaron's beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill of Sion.

4 For there the Lord promised his blessing: and life for evermore.

Liturgical use.—Introit to the Mass of SS. Philip and James (e).

Latins.—Thursday Vespers.

Greeks.—Friday morning.

A gradual psalm (see cxx).

In the *Passing of Mary*, a fourth-century romance, is this legend: St. Thomas was singing Mass in India when he saw Our Lady passing into heaven and asked her blessing, whereupon she gave him her belt. He was transported to the midst of the apostles in his vestments and shewed the belt, which convinced them, and he gave them his benediction with this psalm.

The precious ointment has exercised the speculation of Christendom, and the mystics say that it is the grace of God, which beginning at the Head, which is Christ, descends to the most trifling externals of life. Clement of Alexandria is very decided from this verse that the Christian man will never be shaved, that is to say will follow the Greek and not the Latin life.

Christopher Smart (1722–71), the brilliant fellow of Pembroke and translator of Horace, while confined in a madhouse, wrote:

“ Sweet is the dew that falls betimes
And drops upon the leafy limes,

Sweet, Hermon's fragrant air :
 Sweet is the lily's silver bell,
 And sweet the wakeful tapers' smell
 That watch for early prayer."

This is the psalm which the commander of the Greely Expedition read to his men when they wintered in the dark Arctic regions for a night which lasted twenty weeks.

Tertullian (*De jejuni*) tells us that it was used as a Communion hymn, and St. Augustine implies the same, thus laying emphasis upon what has been called in our times a forgotten side of the Lord's Supper, the interdependence of Christians.

Psalm cxxxiv.

A Song of degrees.

Ecce nunc.

1 Behold now, praise the Lord : all ye servants of the Lord ;

2 Ye that by night stand in the house of the Lord : even in the courts of the house of our God.

3 Lift up your hands in the sanctuary : and praise the Lord.

4 The Lord that made heaven and earth : give thee blessing out of Sion.

Liturgical use.—Introit to the Mass for the Purification (e).

Latins.—The last psalm in daily Compline.

Greeks.—Friday morning ; Daily nocturns.

This is the last of the gradual psalms. The pilgrims have now reached the temple, and hear the Levites intoning the praises of God.

St. Oswald, Archbishop of York, on the morning of his death washed the feet of the poor and recited the gradual psalms. As they rose to thank him, and while he was still saying the *Gloria*,

he fell dead at the altar, his last word being *Sancto*. He was one of the reformers and patriots of whom St. Dunstan was the chief, and one of the desires of his life was to introduce the Benedictine rule, with its care for learning, into the English Church. He was nephew to Odo the Good, the Archbishop of Canterbury.

Psalm cxxxv.

Laudate Nomen.

1 O praise the Lord, laud ye the Name of the Lord : praise it, O ye servants of the Lord ;

2 Ye that stand in the house of the Lord : in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious : O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto Himself : and Israel for his own possession.

5 For I know that the Lord is great : and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth : and in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world : and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt : both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt : upon Pharaoh, and all his servants.

10 He smote divers nations : and slew mighty kings ;

11 Schon king of the Amorites, and Og the king of Basan : and all the kingdoms of Canaan :

12 And gave their land to be an heritage : even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever : so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people : and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold : the work of men's hands.

16 They have mouths, and speak not : eyes have they, but they see not.

17 They have ears, and yet they hear not : neither is there any breath in their mouths. of Israel : praise the Lord, ye house of Aaron.

18 They that make them are like unto them : and so are all they that put their trust in them. 20 Praise the Lord, ye house of Levi : ye that fear the Lord, praise the Lord.

19 Praise the Lord, ye house of Sion : who dwelleth at Jerusalem. 21 Praised be the Lord out of Sion : who dwelleth at Jerusalem.

Latins.—Thursday Vespers.

Greeks.—Friday morning.

This psalm and the next form the Great Hallel of Jewish worship, as opposed to the (Mizric) Egyptian Hallel. Both are recited on the Passover evenings.

On 28th October 1704, John Locke, aged seventy-two, the philosopher, died. He was lecturer on Greek and Rhetoric at Oxford, physician to the first Earl of Shaftesbury, and filled various public offices. He died at the Mashams' house at Oates in Essex. His theory that all knowledge comes from experience, although it inspired Newton and others, is the foundation of modern materialism.

Verse 6. The upholders of irresistible grace made much out of this verse. Langland has much the same teaching about it, using it to explain why one thief mocked and one believed. Teaching of this sort has often been attributed to St. Augustine, but in his notes on this very verse he repudiates it and says that the love and praise of God are not of necessity but of free will.

EVENING PRAYER

Psalm cxxxvi.

Confitemini.

1 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Who only doeth great wonders: for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens: for his mercy endureth for ever.

6 Who laid out the earth above the waters: for his mercy endureth for ever;

7 Who hath made great lights: for his mercy endureth for ever;

8 The sun to rule the day: for his mercy endureth for ever;

9 The moon and the stars to govern the night: for his mercy endureth for ever.

10 Who smote Egypt with their first-born: for his mercy endureth for ever;

11 And brought out Israel from among them: for his mercy endureth for ever;

12 With a mighty hand, and

stretched out arm: for his mercy endureth for ever.

13 Who divided the Red sea in two parts: for his mercy endureth for ever;

14 And made Israel to go through the midst of it: for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the Red sea: for his mercy endureth for ever.

16 Who led his people through the wilderness: for his mercy endureth for ever.

17 Who smote great kings: for his mercy endureth for ever;

18 Yea, and slew mighty kings: for his mercy endureth for ever;

19 Sehon king of the Amorites: for his mercy endureth for ever;

20 And Og the king of Basan: for his mercy endureth for ever;

21 And gave away their land for an heritage: for his mercy endureth for ever;

22 Even for an heritage unto Israel his servant: for his mercy endureth for ever.

23 Who remembered us when we were in trouble: for his mercy endureth for ever;

24 And hath delivered us
from our enemies : for his mercy
endureth for ever.

25 Who giveth food to all
flesh : for his mercy endureth
for ever.

26 O give thanks unto the
God of heaven : for his mercy
endureth for ever.

27 O give thanks unto the
Lord of lords : for his mercy
endureth for ever.

Latins.—Thursday Vespers.

Greeks.—Friday morning.

On 8th February 358, as St. Athanasius was at Mass in the Church of St. Thomas, at Alexandria, the Arians burst in. He ordered this psalm to be sung, but before it was over the soldiers had begun a massacre, and with difficulty the saint was rescued by the clergy and escaped to the desert and its monks.

It is a saying attributed to Mahomet that the Lord God has divided mercy and pity into one hundred parts; and of these He has kept ninety-nine for Himself and sent one upon earth.

Perhaps Shakespeare had this psalm in mind when he wrote :

“Wilt thou draw near the nature of the gods?
Draw near them, then, in being merciful;
Sweet mercy is nobility’s true badge.”

How magnificently Milton, when a lad of only fifteen years, paraphrased this psalm into his hymn, “Let us with a gladsome mind” (1624).

On 3rd May 1660, John Evelyn heard the happy news of the declaration of Breda, and knew that constitutional government, law, and religion were once more restored to this realm. He was in his “sweete and native aire at Wotton” recovering from a double tertian fever, and he writes thus in his diary: “Came the most happy tidings of his Majesty’s gracious declaration and applications to the Parliament, Generall, and People, and their dutiful acceptance and acknow-

ledgment, after a most bloody and unreasonable rebellion of neere 20 yeares. Praise be for ever the Lord of Heaven, who onely doeth wondrous things, because His mercy endureth for ever!"

John Evelyn (1620–1706), the founder and secretary of the Royal Society, was almost the greatest virtuoso of his age, an authority on coins, buildings, gardening, and woodcraft, and a Churchman of the devoutest type.

Verse 27. The French Psalter is the only other one which contains this verse. It is not found, for instance, in the Authorised Version.

Psalm cxxxvii.

Super flumina.

1 By the waters of Babylon
we sat down and wept: when
we remembered thee, O Sion.

2 As for our harps, we hanged
them up: upon the trees that
are therein.

3 For they that led us away
captive required of us then a
song, and melody, in our heaviness:
Sing us one of the songs
of Sion.

4 How shall we sing the
Lord's song: in a strange
land?

5 If I forget thee, O
Jerusalem: let my right hand
forget her cunning.

6 If I do not remember thee,
let my tongue cleave to the roof
of my mouth: yea, if I prefer
not Jerusalem in my mirth.

7 Remember the children of
Edom, O Lord, in the day of
Jerusalem: how they said,
Down with it, down with it,
even to the ground.

8 O daughter of Babylon,
wasted with misery: yea, happy
shall he be that rewardeth thee,
as thou hast served us.

9 Blessed shall he be that
taketh thy children: and
throweth them against the
stones.

Liturgical use.—Introit for St. Luke's Mass (e)

Latins.—Thursday Vespers.

Greeks.—Friday morning.

This was the favourite psalm of Camoens, of Crashaw, and of Sir Walter Scott.

In 1606, St. Vincent de Paul was a slave to the Turks, captured and bought by an apostate. The Turkish wife of his master asked him to sing the praises of his God, and, "being a man full of the spirit of the psalms," he sang with tears, *Super flumina* and *Salve Regina*. The woman was so touched that she upbraided her husband with his apostasy, who not only set St. Vincent free, but embarked with him for Aigues-Mortes.

Sir John Digby, Earl of Bristol, who lost his estate and his country when he sided with the king, died an exile in 1653, and was buried in a Paris cabbage-garden. This psalm was a favourite of his—as it was with many pious royalists in their exile—and he turned it into verses beginning:

"Sitting by ye streams that glide
Down by Babell's towering wall."

This was set to music, and published, after the Restoration, in Clifford's Services, among the "Anthems usually sung in Cathedrals."

Verse 5. In 1271 Theobald, Archdeacon of Liège, who was then on crusade with Prince Edward of England, was chosen Pope Gregory x. and took leave of the East with these words. They might almost be said to be the motto of his pontificate, so whole-hearted was he in his zeal for the crusade. He was "of courage and greatness of mind, which made him contemn money and all mean things," and renowned for his humanity to the poor. He tried in the Second Council of Lyons to unite Christendom, East and West, and for a time did so, but his labours were largely lost by his sudden death in 1276. He was a friend of St. Bonaventura.

Psalm cxxxviii.

A Psalm of David.

Confitebor tibi.

1 I will give thanks unto thee, O Lord, with my whole heart : even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth : for thou hast magnified thy Name, and thy Word, above all things.

3 When I called upon thee, thou heardest me : and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord : for they have heard the words of thy mouth.

5 Yea, they shall sing in the

ways of the Lord : that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly : as for the proud, he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me : thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving-kindness toward me : yea, thy mercy, O Lord, endureth for ever ; despise not then the works of thine own hands.

Liturgical use.—Introit to the Mass of the Conversion of St. Paul (e).

Latins.—Friday at Vespers ; St. Michael and All Angels.

Greeks.—Friday morning.

St. Augustine connects this psalm with a Christian martyr, St. Crispina, who witnessed a good confession "before the angels," as he reads the first verse, and whose gladness of heart he describes. "She sang praises when she was taken up, was charged before the judge, was cast into prison, was exposed in chains, was sent up into the slaves' cage in the market, was

tried, and was sentenced. In all this she sang praises, and the wretched thought her wretched, while she was singing praises before the angels." And "where are they? Who said: Off with the name of Christians from the earth. They must now die or turn. And so Thou didst stretch forth Thy hand upon the furiousness of Thine enemies. Thy right hand hath saved me, but not with temporal salvation. Crispina was slain, but did God desert her? He saved her not with the left hand but with the right." This story belongs to the last persecution under Maximin when the Christians flocked to the sacrifice when it was left to individuals, mostly poor and some slaves, to stand for the Faith. The better known Martyrs are SS. Agnes, Vincent, Denys, Cosmas, George, and Alban.

In Antioch of Syria there was an order of monks, in the days of Eusebius, who were founded to keep up the *laus perennis* of ceaseless psalmody. Day and night throughout the year the Psalms were chaunted without interruption by relays of these monks. At the end of the fourth century Corbilla, a Syrian monk, probably one of them, founded a similar monastery on Psalmody Island, in the diocese of Nimes.

THE TWENTY-NINTH DAY

MORNING PRAYER

Psalm cxxxix.

To the chief Musician, A Psalm of David.

Domine, probasti.

1 O Lord, thou hast searched | mine up-rising; thou under-
me out, and known me: thou | standest my thoughts long
knowest my down-sitting, and | before.

2 Thou art about my path, and about my bed : and spiest out all my ways.

3 For lo, there is not a word in my tongue : but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before : and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me : I cannot attain unto it.

6 Whither shall I go then from thy Spirit : or whither shall I go then from thy presence ?

7 If I climb up into heaven, thou art there : if I go down to hell, thou art there also.

8 If I take the wings of the morning : and remain in the uttermost parts of the sea ;

9 Even there also shall thy hand lead me : and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me : then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day : the darkness and light to thee are both alike.

12 For my reins are thine : thou hast covered me in my mother's womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made : marvellous

are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee : though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being imperfect : and in thy book were all my members written ;

16 Which day by day were fashioned : when as yet there was none of them.

17 How dear are thy counsels unto me, O God : O how great is the sum of them !

18 If I tell them, they are more in number than the sand : when I wake up I am present with thee.

19 Wilt thou not slay the wicked, O God : depart from me, ye bloodthirsty men.

20 For they speak unrighteously against thee : and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee : and am not I grieved with those that rise up against thee ?

22 Yea, I hate them right sore : even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart : prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me : and lead me in the way everlasting.

Latins.—Friday Vespers.

Greeks.—Friday morning.

In many parts of the country there is a good and ancient custom among the old wives, of reading this psalm to women in labour. Our grandmothers and great-grandmothers were no doubt strengthened and calmed by its words in their hours of need and peril.

It was a favourite psalm of the great Emperor Charlemagne, who had, like many other soldiers, a special devotion to the Holy Ghost. Both the collect, "Almighty God, unto whom all hearts be opened," and the great hymn, *Veni Creator* ("Come, Holy Ghost, our souls inspire"), are said to have been made by him. They both echo this psalm.

Vincent iv., Duke of Mantua, founded an order of knights of the Sancreal, who wear a collar of opals with the motto *Domine probasti me*.

"I shall conclude my essay" (says Addison, in the *Spectator*, 7th June 1712) "with observing that the two kinds of hypocrisy I have here spoken of, namely, that of deceiving the world and that of imposing on ourselves, are touched with wonderful beauty in the 139th Psalm. The folly of the first kind of hypocrisy is there set forth by reflections on God's omniscience and omnipresence, which are celebrated in as noble strains of poetry as any other I ever met with, either sacred or profane. The other kind of hypocrisy, whereby a man deceives himself, is intimated in the two last verses, where the Psalmist addresses himself to the great Searcher of hearts in that emphatical petition, 'Try me,' etc."

So the *Observer* (60): "Where can we meet a more touching description of God's omnipresence and providence than the 139th Psalm?"

This psalm, with its sacramental teaching about the body, was a great aid to the Tractarians in their combat against the spiritualism which scorns, and the

materialism which exalts, the flesh. Newman, Manning, C. Wordsworth, C. Marriott, Plumptre and others published sermons upon it. Consequently it may be said to have worked great things in that saner, wholesomer teaching which distinguishes, without dividing, the secular and the sacred.

Verse 9. A favourite verse of the poor missionary Alan Gardiner (*vide* Ps. xvii.).

Psalm cxl.

To the chief Musician, A Psalm of David.

Eripe me, Domine.

1 Deliver me, O Lord, from the evil man : and preserve me from the wicked man.

2 Who imagine mischief in their hearts : and stir up strife all the day long.

3 They have sharpened their tongues like a serpent : adder's poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly : preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords : yea, and set traps in my way.

6 I said unto the Lord, Thou art my God : hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health : thou hast covered my head in the day of battle.

8 Let not the ungodly have his desire, O Lord : let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them : that compass me about.

10 Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth : evil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor : and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name : and the just shall continue in thy sight.

Liturgical use.—Introit to the Mass for St. Matthew's day (e).

Latins.—Friday Vespers; Maundy Thursday.

Greeks.—Friday morning; Mesorion of the ninth hour.

This is a psalm which seems to have been rather passed over by Christian people, although it is a cry against social disorders. Martin Luther found in it an abundant consolation, and regarded it as an ardent prayer against the hypocrites, and perhaps thought he saw in it the spirit which caused him to write about the revolt (1524) of the poor peasants who had appealed to him. He replied, "Let the nobles take the sword as the ministers of God's wrath. Let there be no pity. A prince can merit heaven better by bloodshed than by prayers. Stab, smite, destroy."

"The Nicolaitans, Gnostics, and Manichæans," says Philostratus, "denied David altogether to be a prophet; and Paul of Samosata suppressed the Psalms and those hymns which the Christians sang in praise of Christ. He wished to substitute poems in his own honour, it was said."

Professor Robertson Smith, who thought it a question more curious than important, whether David had a hand in any of the Psalms, was yet "unable to fit in any with his life"; but Professor Kirkpatrick, in his summary of critical work, applauded by Dr. Salmond in the *Critical Review*, still assigns "the foundation of the Psalter to David."

Verse 7. Mr. Gladstone found comfort and support in this verse in the Oxford contest of 1847, when he was returned for the University as a supporter of Sir Robert Peel.

Psalm cxli.

A Psalm of David.

Domine, clamavi.

1 Lord, I call upon thee, haste thee unto me : and consider my voice when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense : and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth : and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing : let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly : and reprove me.

6 But let not their precious

balms break my head : yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places : that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit : like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God : in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me : and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together : and let me ever escape them.

Liturgical use.—Introit for St. Mark's Mass (e).

Latins.—Friday Vespers ; Maundy Thursday.

Greeks.—Friday morning ; Daily evensong.

This has been called the Evening hymn of Early Christendom. It seems to have been in daily use in the African Church.

Verses 2, 3, and 4. The words used for censuring the altar. The Christian use of incense dates from the catacombs, where sweet gums had to be burnt, as disinfectants, and alludes to Isaiah vi. 4 and Revelation viii.

Verse 3. This was and is the last verse of the last service of the day (Compline) for the Benedictine monks, after which silence is straitly enjoined upon all.

Verse 6. This furnished St. Cyprian with one of his arguments against the baptism of heretics and their unction being valid. This Seventh Council (256) was heretical.

EVENING PRAYER

Psalm cxlii.

Maschil of David; A Prayer when he was in the cave.

Voce mea ad Dominum.

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| <p>1 I cried unto the Lord with my voice: yea, even unto the Lord did I make my supplication.</p> <p>2 I poured out my complaints before him: and showed him of my trouble.</p> <p>3 When my spirit was in heaviness thou knewest my path: in the way wherein I walked have they privily laid a snare for me.</p> <p>4 I looked also upon my right hand: and saw there was no man that would know me.</p> <p>5 I had no place to flee unto:</p> | <p>and no man cared for my soul.</p> <p>6 I cried unto thee, O Lord, and said: Thou art my hope, and my portion in the land of the living.</p> <p>7 Consider my complaint: for I am brought very low.</p> <p>8 O deliver me from my persecutors: for they are too strong for me.</p> <p>9 Bring my soul out of prison, that I may give thanks unto thy Name: which thing if thou wilt grant me, then shall the righteous resort unto my company.</p> |
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Liturgical use.—Introit to St. Barnaby's Mass (e).

Latins.—Friday Vespers; Maundy Thursday.

Greeks.—Friday morning; Daily evensong.

On 4th October 1226 A.D., St. Francis of Assisi was dying, naked, upon the bare earth.

“ At last, though Death he saw and felt him full strong,
Voce meâ he began, one psalm of evensong ;
 And said forth the same all out, and held up his hands on
 high,
 And with the last word of the same, he began to die !”
South English Legendary.

This was the favourite psalm of Sir Walter's nephew, Walter Raleigh, Dean of Wells, who was barbarously murdered in his own house by his Roundhead gaoler, 1646. His remains, edited by Simon Patrick, contain his last meditation on this psalm. The murderer was acquitted.

Versè 9. In 1548 the learned Protestant Beza (Theodore) was sick with a sore disease, which his conscience told him was a punishment come upon him for having “ privately married ” his wife. He prayed this prayer to God, and was restored. He then honourably and openly married her.

Psalm cxliii.

A Psalm of David.

Domine, exaudi.

<p>1 Hear my prayer, O Lord, and consider my desire : hearken unto me for thy truth and righteousness' sake.</p> <p>2 And enter not into judge- ment with thy servant : for in thy sight shall no man living be justified.</p> <p>3 For the enemy hath perse- cuted my soul ; he hath smitten my life down to the ground : he hath laid me in the darkness, as</p>	<p>the men that have been long dead.</p> <p>4 Therefore is my spirit vexed within me : and my heart with- in me is desolate.</p> <p>5 Yet do I remember the time past ; I muse upon all thy works : yea, I exercise myself in the works of thy hands.</p> <p>6 I stretch forth my hands unto thee : my soul gaspeth unto thee as a thirsty land.</p>
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7 Hear me, O Lord, and that soon, for my spirit waxeth faint : hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving-kindness betimes in the morning, for in thee is my trust : shew thou me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies : for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God : let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Name's sake : and for thy righteousness' sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies : and destroy all them that vex my soul ; for I am thy servant.

Liturgical use.—Introit for the Mass on the Nativity of St. John Baptist (e) ; Ash Wednesday.

Latins.—Friday, Lauds.

Greeks.—Friday morning ; Dawn ; The late evening ; and also in Lent.

This is the seventh penitential psalm (these are vi., xxxii., xxxviii., li., cii., cxxx., and cxliii.), and an antidote to the deadly sin of Sloth or Indifference.

Charles the Good, Count of Flanders, was slain at the Lady Altar, as he recited this psalm, 2nd March 1127.

One of Gerson's prayers contains this sentence : "Grant me, O Lord, that this sevenfold group of penitential psalms may be a remedy against the sevenfold group of deadly sins, and help to the sevenfold group of the principal virtues, and the sevenfold group of spiritual gifts, to the sevenfold beatitudes, and to the seven petitions contained in the Lord's Prayer" (ob. 1429).

While Bilney (little Bilney and Saint Bilney, as his pupil Latimer calls him) was taken to be burnt in the Lollards' pit near Norwich, he ended his prayers with this psalm, repeating the second verse in deep medi-

tation thrice, and so was burnt. His protest had been made, not apparently against any vital principle of the Church, but against pilgrimages, trust in the cowl of St. Francis, and prayers to saints and images. He was burnt on Saturday, 16th April 1534.

THE THIRTIETH DAY

MORNING PRAYER

Psalm cxliv.

Benedictus Dominus.

A Psalm of David.

1 Blessed be the Lord my strength: who teacheth my hands to war, and my fingers to fight;

2 My hope and my fortress, my castle and deliverer, my defender in whom I trust: who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6 Cast forth thy lightning, and tear them: shoot out thine arrows, and consume them.

7 Send down thine hand from above: deliver me, and take me out of the great waters, from the hand of strange children;

8 Whose mouth talketh of vanity: and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God: and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings: and hast delivered David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants: and that our daughters may be as

the polished corners of the temple.

13 That our garner may be full and plenteous with all manner of store : that our sheep may bring forth thousands and ten thousands in our streets.

14 That our oxen may be

strong to labour, that there be no decay : no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case : yea, blessed are the people who have the Lord for their God.

Liturgical use.—Introit to St. Peter's Mass (e).

Latins.—Saturday Vespers.

Greeks.—Friday morning.

Benedictus Dominus Deus meus. A not uncommon sword motto, alluding to the whole psalm, which is one of the war psalms. St. Bernard made much use of it, when he preached the Crusades. It was his exhortation to the Templars.

In 1214 was fought the critical battle of Bouvines by Philip Augustus of France against Otho of Germany and John of England. At the first sound of the trumpets two royal chaplains in the French army raised this psalm. The victory was everywhere with the French arms. Otho retired to Brunswick, and John to his disaffected subjects in England. In so far as this prayer gave Philip victory, it gave us Magna Charta.

Verse 3. Richard Baxter on his death-bed admired the Divine condescension to us, often saying : " Lord, what is man ? What am I, vile worm, to the Great God ? "

Verse 4. The dial motto of St. Brelade, Jersey, is " L'homme est semblable à la vanité : ses jours sont comme une ombre qui passe. "

Verse 7. This was the text of courteous Bishop Bedell's last sermon. He had just been released from captivity by the Irish rebels of 1641. He translated our Prayer Book into Italian, and had it translated into Irish. He was a great reformer of

the Irish Church, and that not only in his see of Kilmore.

Verse 15. The Syriac version puts a question after the word case, and instead of yea reads nay, refusing to think that temporal prosperity follows true faith.

Psalm cxlv.

Exaltabo te, Deus.

David's Psalm of praise.

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| <p>1 I will magnify thee, O God, my King : and I will praise thy Name for ever and ever.</p> <p>2 Every day will I give thanks unto thee : and praise thy Name for ever and ever.</p> <p>3 Great is the Lord, and marvellous, worthy to be praised : there is no end of his greatness.</p> <p>4 One generation shall praise thy works unto another : and declare thy power.</p> <p>5 As for me, I will be talking of thy worship : thy glory, thy praise, and wondrous works ;</p> <p>6 So that men shall speak of the might of thy marvellous acts : and I will also tell of thy greatness.</p> <p>7 The memorial of thine abundant kindness shall be shewed : and men shall sing of thy righteousness.</p> <p>8 The Lord is gracious, and merciful : long-suffering, and of great goodness.</p> <p>9 The Lord is loving unto</p> | <p>every man : and his mercy is over all his works.</p> <p>10 All thy works praise thee, O Lord : and thy saints give thanks unto thee.</p> <p>11 They shew the glory of thy kingdom : and talk of thy power ;</p> <p>12 That thy power, thy glory, and mightiness of thy kingdom : might be known unto men.</p> <p>13 Thy kingdom is an everlasting kingdom : and thy dominion endureth throughout all ages.</p> <p>14 The Lord upholdeth all such as fall : and lifteth up all those that are down.</p> <p>15 The eyes of all wait upon thee, O Lord : and thou givest them their meat in due season.</p> <p>16 Thou openest thine hand : and fillest all things living with plenteousness.</p> <p>17 The Lord is righteous in all his ways : and holy in all his works.</p> |
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18 The Lord is nigh unto all them that call upon him : yea, all such as call upon him faithfully.

19 He will fulfil the desire of them that fear him : he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him : but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord : and let all flesh give thanks unto his holy Name for ever and ever.

Liturgical use.—Whit Sunday evening.

Latins.—Saturday at Vespers.

Greeks.—Friday morning.

This psalm must have been in Milton's mind when he wrote the last speech of Adam, the exile, in "Paradise Lost."

"Henceforth I learn, that to obey is best,
And love with fear the only God, to walk
As in His presence, ever to observe
His providence and on Him sole depend,
Merciful over all His works, with good
Still overcoming evil, and by small
Accomplishing great things, by things deemed weak
Subverting worldly strong, and worldly wise
By simply meek ; that suffering for truth's sake
Is fortitude to highest victory,
And to the faithful Death the Gate of Life :
Taught this by His example, whom I now
Acknowledge my Redeemer ever blest."

Verse 9. Dear old Dr. Johnson wrote a sermon on this verse on gratitude to God, which his friend Dr. Henry Taylor preached.

Verse 13. The Cathedral of Damascus is now a mosque, but this legend is still to be read in Greek upon its walls, Ἡ βασιλεία Χριστέ βασιλεία πάντων τῶν αἰώνων ("Thy kingdom, O Christ, is an everlasting kingdom"), in sure and certain hope of a joyful resurrection.

Verse 15. This verse led to the psalm being used for the converts' communion in the fourth century. A general grace before meat in colleges and monasteries was and largely is *Oculi omnium in te sperant Domine et tu das escam illorum in tempore opportuno. Aperis tu manum tuam et imples omne animal benedictione.*

Psalm cxlvi.

Lauda, anima mea.

1 Praise the Lord, O my soul ; while I live will I praise the Lord : yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man : for there is no help in them.

3 For when the breath of man goeth forth he shall turn again to his earth : and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help : and whose hope is in the Lord his God ;

5 Who made heaven and earth, the sea, and all that therein is : who keepeth his promise for ever ;

6 Who helpeth them to right that suffer wrong : who feedeth the hungry.

7 The Lord looseth men out of prison : the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen : the Lord careth for the righteous.

9 The Lord careth for the strangers ; he defendeth the fatherless and widow : as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore : and throughout all generations.

Liturgical use.—Introit for St. Mary Magdalen's Mass (e).

Latins.—Saturday Vespers.

Greeks.—Friday morning.

A dirge psalm (see Ps. v.).

In 1621 the Protestant leader, Andrew Willet, of Cambridge and Ely, was thrown from his horse and

broke his leg. He was carried to a bone-setter's and had it attended to. When it was set he leaned on his staff and repeated "the most sweet psalm," dwelling especially on the eighth verse ; then suddenly fainted away and died.

Verse 2. Aptly quoted by Strafford, when he heard that his master, King Charles 1., had thrown him to the wolves, by signing the Bill of Attainder.

Verses 3 to 5. This was the text of William Wake's sermon on Queen Mary II. in 1694. This learned divine, afterwards Archbishop of Canterbury, nearly concluded an arrangement of intercommunion with the Gallican Church (1657-1737).

Verse 7. The motto of the Trinitarian friars of Mottingden, Kent, who raised money to ransom Christian captives from the Saracens.

EVENING PRAYER

Psalm cxlvii.

Laudate Dominum.

1 O praise the Lord, for it is a good thing to sing praises unto our God : yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem : and gather together the outcasts of Israel.

3 He healeth those that are broken in heart : and giveth medicine to heal their sickness.

4 He telleth the number of the stars : and calleth them all by their names.

5 Great is our Lord, and

great is his power : yea, and his wisdom is infinite.

6 The Lord setteth up the meek : and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving : sing praises upon the harp unto our God.

8 Who covereth the heaven with clouds, and prepareth rain for the earth : and maketh the grass to grow upon the mountains, and herb for the use of men ;

9 Who giveth fodder unto the

cattle : and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse : neither delighteth he in any man's legs.

11 But the Lord's delight is in them that fear him : and put their trust in his mercy.

12 Praise the Lord, O Jerusalem : praise thy God, O Sion.

13 For he hath made fast the bars of thy gates : and hath blessed thy children within thee.

14 He maketh peace in thy borders : and filleth thee with the flour of wheat.

15 He sendeth forth his

commandment upon earth : and his word runneth very swiftly.

16 He giveth snow like wool : and scattereth the hoarfrost like ashes.

17 He casteth forth his ice like morsels : who is able to abide his frost ?

18 He sendeth out his word, and melteth them : he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob : his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation : neither have the heathen knowledge of his laws.

Latins.—Saturday at Vespers ; Dedication of a Church (vers. 12–20) ; Feasts of Our Lady.

Greeks.—Friday morning.

Verse 4. A favourite verse of Sir Thomas Browne, the author of *Religio Medici*.

Verse 8. “ Look up to the higher hills, where the waves of green roll silently into long inlets among the shadow of the pines, and we may perhaps know the meaning of those quiet words of the 147th Psalm, ‘ He maketh the grass to grow upon the mountains ’ ” (Ruskin).

“ Here is a nation,” says Dean Church, “ certainly rude and fierce, certainly behind its neighbours in the arts of life, in the activity and enterprise of intelligence which lead to knowledge, to subtlety or width of thought, or to the sense and creation of beauty, and described in its own records as beset with incorrigible tendencies to the coarsest irreligion and degeneracy. Are we not constantly told that the

songs of a people reflect its character ; that a religion, in its idea of God, reflects its worshippers? What sort of character is reflected in the Psalms? They come to us from a people, like their neighbours, merciless and bloody ; yet they are full of love and innocence and mercy. They come from a people whose deep sins and wrong-doing are recorded by their own writers ; yet the Psalms breathe the hunger and thirst of the soul after righteousness. They come from a race still in the rude childhood of the world ; yet they express the thoughts about God and duty, and about the purpose and reward of human life, which are those of the most refined, the gentlest, the most saintly, the most exalted, whom the ages of the world have ever seen, down to its latest."

Psalm cxlviii.

Laudate Dominum.

1 O praise the Lord of heaven : praise him in the height.

2 Praise him, all ye angels of his : praise him, all his host.

3 Praise him, sun and moon : praise him, all ye stars and light.

4 Praise him, all ye heavens : and ye waters that are above the heavens.

5 Let them praise the Name of the Lord : for he spake the word, and they were made ; he commanded, and they were created.

6 He hath made them fast for

ever and ever : he hath given them a law which shall not be broken.

7 Praise the Lord upon earth : ye dragons, and all deeps ;

8 Fire and hail, snow and vapours : wind and storm, fulfilling his word ;

9 Mountains and all hills : fruitful trees and all cedars ;

10 Beasts and all cattle : worms and feathered fowls ;

11 Kings of the earth and all people : princes and all judges of the world ;

12 Young men and maidens, old men and children, praise

<p>the Name of the Lord : for his Name only is excellent, and his praise above heaven and earth.</p>	<p>of his people ; all his saints shall praise him : even the children of Israel, even the people that serveth him.</p>
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13 He shall exalt the horn

Liturgical use.—Introit for St. James's Mass (e).

Latins.—Daily at Lauds ; At burial of children, on the way to church and to the grave.

Greeks—Friday morning ; Dawn ; Burial of priests.

Perhaps St. Francis derived his hymn of all creatures from this psalm. In it he calls all creation to bless God (*propter honorabilem fratrem nostrum solem*) for our noble brother the Sun, etc.

Verses 1 and 2. St. Bernard's brother Gerard died with these words of triumph. "At that moment, my brother, day dawned on thee, though it was night for us. Just as I reached his side I heard him utter aloud those words of Christ, *Pater in manus tuas*. Then repeating the verse over again, and resting on the word 'Father! Father!' he turned to me and, smiling, said, 'O how gracious of God to be the Father of men, and what an honour for men to be His children!'"

Verse 2. The "Angel Psalms" are viii., xxxiv., xxxv., lxviii., lxxviii., xci., ciii., civ., and this one. The Angelicals are divided into three choirs and nine orders. The Contemplative Choir is made up of Seraphim, who love God ; Cherubim, who know Him ; and Thrones, who upbear God in His glory. The Middle Choir consists of Dominations, who order the stars ; Virtues, who uphold qualities ; and Powers, who hold evil spirits in leashes. Below these are Principalities, who keep us human ; Archangels, who guard our nationality and our Church ; and Angels, who maintain our individuality, and set our soul's food before us, and bring us at last to the judgment.

Psalm cxlix.

Cantate Domino.

1 O sing unto the Lord a new song : let the congregation of saints praise him. | glory : let them rejoice in their beds.

2 Let Israel rejoice in him that made him : and let the children of Sion be joyful in their King. | 6 Let the praises of God be in their mouth : and a two-edged sword in their hands ;

3 Let them praise his Name in the dance : let them sing praises unto him with tabret and harp. | 7 To be avenged of the heathen : and to rebuke the people ;

4 For the Lord hath pleasure in his people : and helpeth the meek-hearted. | 8 To bind their kings in chains : and their nobles with links of iron.

5 Let the saints be joyful with | 9 That they may be avenged of them, as it is written : Such honour have all his saints.

Liturgical use.—Introit for Hallowmas (e).

Latins.—Daily at Lauds ; Burial of children, between the house and church, and the church and grave.

Greeks.—Friday morning ; Dawn ; Burial of priests.

In 483, when the Vandals were laying waste the African Church, four thousand nine hundred and seventy-six of the Nunidian clergy were banished by these Arian persecutors into the deserts. As they were lashed through the towns and villages, they raised the joyful chaunt of *Cantate Dominum*. The reason for their choice will be seen, as usual, by looking at the liturgical use of this psalm. The beds they rejoiced in were the many mansions of their Father's house, as St. Augustine taught them, and the political battle against the Arians was summed up in his comment on the last clauses of the psalm, *Voluit Christus prodesse imperatori de piscatore, non piscatori de imperatore*—"It is Christ's will to help the Emperor by the fisherman, not the fisherman by the Emperor."

This war psalm was used by Caspar Sciopius to rouse the Romanist princes to the Thirty Years' War, as it had been by Thomas Munzer to rouse the peasants in the great German Jacquerie, which followed in the wake of the Reformation.

Verses 5 and 6. A curious use of these verses, and the next psalm, is given by Alexander Neckan, foster-brother of Richard I. They are a charm against the flying and the travelling evil, or, as we should say, contagion and epidemics. If this were mere superstition, at least it was not as harmful as the superstitious use made of this psalm by the fanatics of the sixteenth and seventeenth centuries.

Verse 5. This verse suggested to Richard Baxter and Margaret, his wife, their habit of singing psalms in bed the last thing at night and the first in the morning. They probably used Baxter's own "far from contemptible version"; but at last were driven out of the practice by the derision of the neighbouring wags.

Psalm cl.

Laudate Dominum.

1 O praise God in his holiness: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet: praise him upon the lute and harp.

4 Praise him in the cymbals and dances: praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

6 Let every thing that hath breath: praise the Lord.

Liturgical use.—Introit to the Mass for SS. Simon and Jude (e).

Latins.—Daily at Lauds; Burial of children, on the road to church, and from church to the grave.

Greeks.—Friday evening ; Late evensong ; Burial of priests.

It is thanks to this psalm above others that the use of instrumental music has been continuously preserved in the Church, although some of the severer Fathers looked upon it with distrust. It is one of the psalms in which not only Christian musicians, but artists of all kinds, delight. Fra Angelico, for instance, so often refers to it that we may call it his favourite psalm. His well-known Angels of the Tabernacle, the dances of the blessed, in the "Day of Judgment," and the musical instruments in the Uffizzi Madonna, are instances. Orcagna's "Day of Judgment," Raphael's "St. Cecilia," and countless other pictures, illustrate the same. To this day in Seville ten little boys dance before the altar in the Cathedral in direct reference to verse 4. The word "pipe" in the same verse is in the Latin and Greek versions "organ," and the organ was used even in the catacomb services, and in St. Augustine's time, though perhaps not north of the Alps till the eighth century.

Clement of Alexandria once tried to explain away this psalm into an allegory of the human body: the tongue being the lute, the face the harp, the lips cymbals, and so on. He could not bear to think of the Church using what had excited the heathen to lust or war.

Verse 1. *Laudate Dominum* is one bell motto, and "Praise God" is another in Fotheringay Church, 1595.

Verse 6. *Omnis spiritus laudet Dominum* is the sundial motto of Great Smeaton Church, Yorks.

After the desolation of the Huns, the Danube provinces were recalled to order and discipline by a strange prophet, St. Severinus, who so re-inspired the people that the Roman fortresses petitioned for his presence in turn among them. He was a valiant and vigorous man, who by his contempt of comfort

recalled the legionaries to something of their old manliness.

On 1st January 482 he came to his last hours. He summoned the monks around him and embraced them one by one. He then cheerfully partook of the Lord's body, and desired them not to weep but to sing psalms. As they were unable to do so, he began himself to sing *Laudate Dominum*, and the last words of the psalm were his own last words on earth.

Laus Deo.

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